

THE PILORI-

mage to Paradise,

*Lately compiled and newly augmented:
for the direction, comfort, and resolution
of Gods poore distressed Children
in passing through this irksome
Wildernesse of tribulation
and tryall.*

By LEONARD WRIGHT.

*Through much tribulation, must we enter in
to the kingdom of Heaven. Acts. 14. 22.*

Scene and allowed.




AT LONDON,

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to be sold at his shoppe in Paules Church-yard,
at the sign of the holy Ghost,

1604.



To the courteous Reader,
grace in Christ, and consolation in the holy Ghost.

 He Patriarkes in olde time complained, that the daies of their pilgrimage were short and tedious: But we may truelie say, that the daies of our crooked age, are most wretched and dangerous; when hypocrisie is taken for godlines: truth become a persecuted Pilgrime: and the practice of olde Christian dutie almost forgotten; When the Church is growen like a iarring instrument out of tune: her members (for the most part) like the antient A-

The Epistle

Acts. 17. 21

theniās) who gaue themselues to nothing else, but hearing and telling of strange nouelties; And the honourable profession of diuinitie, much like the Taylers craft. The one, through daieily inuenting new fashions, is euer in learning. And the other by continuall deuising strange articles is neuer learned; when such as seem not only ripe, but euen rotten in knowledge, will neither re-fraine that is forbidden, nor doe that is commanded: But rather the more learning they know, the lesse durie they vse; the more they heare how the Saints afore time did serue & please God, the less they cease

from

from seruing and pleasing the
diuel; the more they are fore-
warned of danger and peril to
come, the lesse they feare to
fall into it; and the more easie
the passage is made vnto hea-
uen, the faster a number run
headlong to hell: When such
as wil seeme to look most de-
murely, talke most deuoutly,
& discourse most religiouslie,
of the vertuous and godly
A&tes of faithfull *Abraham*,
bountifull *Iob*, pitifull *Tobias*,
& charitable *Cornelius*; proue
as kinde and louing to their
poore brethren in time of
neede, as that churlish *Naball*
to distressed *Dauid*, vnmerci-
ful *Dives* to poore *Lazarus*, or

They will
neither ap-
peare bad
as they are,
nor bee
good as
they seeme.

The Epistle

cruell *Timon* of *Athens*, who counselled the afflicted people to hang themselves, for their comfort; As though religion consisted only in hearing without doing, talking without walking, speculation without action, or knowledge without executiō. But, a good tree is discerned by the fruite, the right Frankensence by the smel, the pure gold by the touch, and a true Christian by his workes. All that shines is not gold, nor the fairest tongued men found commonly the best almes-men, nor the smoothest in countenance, the best house-keepers; nor the finest in behauour, the most

trustie

to the Reader.

trusty in dealing. And therefore good Christian Readers and fellow Pilgrimes, bee not deceiued, God wil not be mocked: if Christ be in your harts, then shew him in your acts: if you knowe and belecue the truth, the shew forth the fruits of your knowledge, declare your faith by your deedes; & let your light of iustice, mercie, and louing kindnesse, so shine before men, that they may see your good workes: or truelie, brother, and verelie sister, thogh thou hadst heard five hundred Sermons, hadst the whole Bible at thy fingers end, and seeme with the Rulers of *Tyrus*, to be wiser than

James, 1.

Daniell,

The Epistle, &c.

Daniell, more eloquent than
Aaron, & better learned than
Paul; thou art but a tinkling
cymball, & glosing hypocrite
that dissembleth with God, &
cosineth the world; exhor-
ting euerie one in the feare of
God, as you tender the safe-
tie of your soules to examine
your owne conscience, and
seek to mend that is amisse.
For, the Lord wil come quick-
ly (and will not tarrie) to re-
ward euerie one according as
his workes shall be.

Apoc. 22.

Vale in Christo.

L. WRIGHT.



THE PILGRI- mage to Paradise.

Chapter I.

Of the loathsome deformitie of
nature, through *Adams* fall.

Naturall man con-
sistes of three part; *The spirit*, or im-
mortall soule, endu-
ed with reason, will and diuine
vnderstanding; *The natural*
affections, or powers of the
soule: as indifferent spurres to
prouoke, stirre vp, and pricke
forward vnto vertue, or vice;

*As Adams
in Parad.*

1. Th. 5. 23
1. Cor. 2. 11

Ro. 8. 5. 13

and

Ro. 7 13.
1. Pet 2:11.
Gala. 5 17.

and the terrestriall body, wher-
in Satan (by tempting of A-
dam) hath written the lawe of
sinne.

All which parts of man (at
the first) were in such perfect
order and concord, framed to-
gether; as neither the immor-
tall spirit did conceiue any
thing, the naturall powers of
the soule desire any thing, nor
the terrestriall body execute
any thing, contrary to the wil
of God: All creatures vnder
heauen being obedient to the
body of man, as the subiects
to the Prince; The naturall
body, obedient to the reasona-
ble soule, as the seruant to the
maister; And the reasonable
soule, with his affections, obe-
dient to God the Creator, as
the child to the father: til that
cursed serpent, our mortall ene-

mie,

mie, found meanes to set them
at variance, & discord. Since
which time, the nature of man
became so fraile and weake :
the occasions vnto euil, so ma-
ny : and the illusion of Satan,
so prompt, and ready: that ex-
cept Gods speciall grace pre-
uent him, he is apt and prone
vpon euery light occasion, to
peeld vnto sinne, and wicked-
nesse ; Becing more easily
brought to conceiue an error,
by one little word, than the
truth by a long tale ; And soo-
ner seduced to consent vnto
vice, by one small example,
than conuerted vnto vertue,
by many vehement perswas-
ions.

And as the Jewish Church
was likened vnto a garden
line tree : whose branches in
time growing barren, were cut

Mat. 26. 41.

1. Pet. 5. 8.

Co. 11. 17.
24.

off,

Gen. II.

Exod. 2.
Psal. 80. 8.1. Cor. 10. 1
Rom. 7. 5. 6
Mat. 15. 13.
Colo. 2. 12.
Rom. 10. 14
Titus 2. 15.

off, as vnprofitable; and the gentiles, thogh by nature wild olives, yet being grafted in the same, were by grace made fruitfull: So is euerie naturall man very aptly compared vnto a wild and bitter crab-tree. And as Abraham was remoued frō the Forrest of Babylonia, and replanted in the fruitfull garden of Canaan; Moses, from the wood of Pharaos Court, to the fields of Madian hills: And the Israelites, from their hellish bondage in Egypt, through the red Sea, to the flourishing land of promise: So must euerie child of Adam, be remoued from the wild wood of nature; and (by baptisme) replanted in the fruitfull Orchard of grace, re-grafted with the sweete Garden imps of true christian doctrine, and (with the pruning

knife

knife of ecclesiastical discipline)
haue their superfluous branches of finnes and wickednes,
dayly censed and cut away: or
they cannot bring forth true
spirituall fruites, acceptable
vnto Gods diuine taste.

1. Cor. 3. 14

Ioh. 15. 1. 2.

Math. 3. 10.

Chapter 2.

Of the miserie of *Adams* brats, and
vanitie of the world.



Her is nothing more
profitable and neces-
sarie to suppressse and
subdne that olde roo-
ted infection of pride and pre-
sumption (the mother of hy-
pocrisie, the nurse of enuie,
and fountaine of mischief) which of all other daunge-
rous vices is most vniuersally

grafted

grafted in man: than continu-
all remembrance what hee is,
from whence hee came, and
whither he must: that in cal-
ling to minde his base metall,
his wretched condition, and
mortal generation; his heart
may be humbled, more lowely
to thinke and esteeme of him-
selfe.

When Almighty God had
framed man of the dust of the
earth, hee gaue him a name an-
swerable to his nature & con-
dition: Adam, Red earth, or
miserable.

Gen. 2.

Thou hast fashioned me of
mould and earth (sayth Iob) &
I am become like dust and a-
shes. My strength is dried
vp like a potsherd (sayth Da-
uid) and thou shalt bring mee
into the dust of death: Like as
it might bee said to a peece of

Iob. 10.

Psal 22.

Ice,

Ice, thou waſt water, thou art water, and to water thou ſhalt turne againe: So man by creation was earth, by conuerſation is earth, and by cōuerſion ſhall turne to earth againe. Oh homo (ſaith Chryſoſtome) ſi conſideras, quid per os, quid per nares, quid per ceteros meatus egrediat, nunquam vilius ſterquilinum inueniſti:

¶ A man (ſaith hee) if thou doſt conſider what corruption voideth out at thy mouth, thine eares and thy noſe, with other purgatiue members, thou haſt neuer found a more loathſome dunghill than thy ſelfe.

¶ What is man? His matter is baſe; ſlime, and clay: his nature weak, and feeble: his birth paine, & ſorrow: his life vaine, and miſerable: his ſtate ſlipperie, and vncertaine: his time

short, and tedious: his sins horrible, and filthy: and his ende very grievous and lothsome.

Hee is born
in teares,
groweth vp
in sighes, li-
ueth in
paine, and
dyeth in
griefe.

What is man? A mirrour of miserie: a play of fortune: and a prey of death. Hee is borne weeping and wailing, to shew his wretchednesse: hee liueth laughing & toying, to bewray his folly: and dyeth sighing & sobbing, to declare his weake infirmitie.

What is man? Appulius (a Philosopher, and scholler to Plato) Describeth him in this wise. Men (sayth he) are liuing creatures, dwelling vpon the earth: hauing soules immortall: brutish seruile bodie subiect to death: light carefull mindes apt to errour: baine in labours: diuers in conditions: long ere they be wise: their time

but

but short: and during life neuer content.

What is the state of man? Saint Bernard describeth it in this manner. There commeth before thine eyes (sayth hee) a man, pooze, naked and miserable: mourning that he is a mā: blushing that he is naked: weeping for that he is a wretch replenished with miserie: a fearefull, for that his time is but short. A great part of his life passeth away in doing that is euill: a greater part in dooing nothing: and the greatest part in doing thinges to small purpose.

And as the life of man is vaine, transitorie, and miserable: euen so is the world, with al thinges else, wherein humane nature taketh pleasure and delight: as health, wealth, honoz,

Psal. 39. 6.
Preach. 2.

wisedome, strength, beautie, or
whatsoeuer.

What is the world? A vale
of miserie: A sinke of sinne: a
mould of mischiefe: a Denne of
theeues: a Court of Satan: a
purgatorie of paine: a mother
to the wicked: and a stepdame
to the good. Where the proud
and bitious are dayly aduanced
without Desert: & the humble
& vertuous oppressed without
cause: the weilward and sediti-
ous befriended, and the quiet
and obedient molested: the ig-
nozant and foolish permitted
to speake: and the wise & dis-
creet put to silence: craftie dis-
semblers extolled, and simple
innocents despised.

What is the world? A se-
cond hell, full of ambitious de-
sires, conietous conceipts, care-
full studies, wicked wilts, and

diuellish intents: A cruell serpent that biteth vs with her teeth, scratcheth vs with her nailes, and swelleth vs with her poyson. Much like the deceitfull Laban, who made poore Iacob serue seauen yeares for faire Rachell; and in the end, deceived him with foule Lea: Euen so the worlde promiseth health, wealth, and long life, and in the ende, deceiueth vs with pouertie, sicknesse, and Death.

What is the world? Her mirth is but sorrow: her pleasure but paine, her wisdom but foolishnesse, & her wealth but miserie; where nothing is to bee looked for, but euen a ranke of troubles, one following in anothers necke. A great trauell is created for all men (saith Iesus Sirach) and a

Ecclef. 40

As yeares
diminish,
so troubles
increase.

heauie yoke vpon all mens
children; Some so pinched
with pouertie and oppressed
with miserie: Some tossed
and turmoyled with strife, and
contention: some tormented
with sicknesse, soares and co-
tagious diseases: that if an old
man should set forth the trage-
die of his life, from the day of
his birth, till his departure to
the graue: a man would won-
der that the bodie could suffer,
and the heart could beare, so
painefull, and dolorous a pil-
grimage.

All the godly, from the be-
ginning, haue tasted the trou-
bles of their time. Adam felt
his part of miserie, when his
children did one kill another,
and saw the fall of his poster-
tie, 900. yeares. Abraham felt
his part of misery, when at

Gods commādemēt he wand-
 dzed into a straunge countrie,
 and suffered great troubles:
 Iob felt his part of miserie, whē
 he sawe the spoyle and hauocke
 of all his goods, the destructi-
 on of his children, and his own
 body (from top to toz) tormen-
 ted with botches and sores:
 hauing nothing remaining but
 his wicked wife, who seemed
 to bee left of the diuell, not to
 comfort, but vex and tempt
 him, to blaspheme God. Ioseph
 felt his part of miserie, when
 hee was solde of his brethren, &
 imprisoned without cause.
 Noah felt his part of miserie,
 being grievously mocked and
 persecuted of the wicked.
 Boozē Lazarus was both sicke,
 sore, hungrie, and thirstie. Fa-
 ther Iacob complained that his
 dayes were few & euill. David

Gen. 12.

Gen. 38.

Luk. 16.

sayd he was a woyme, and no man. Salomon was weary of his life, because all that euer he saw vnder the Sunne, was nothing but vanitie, misery, & vexation of minde. Father Ierom complayned, that Satan sought to ouerthrowe him, and that his weak flesh was ready to consent. The Prophet Ieremie cursed the day of his birth. Ionas said, it was better for him to die, than liue. Chrysostome called the dayes of his life, the dayes of his sorrowe. Nazienzen wept that his mother had brought him forth, to see such miserable daies. Such trauell hath God giuen vnto men vnder the Sunne, to be exercised therein.

Ier. 15. 10.

Preach. 7.

Chapter 3.

Of the breuitie of mans life, and
certaintie of death.

AD as the daies of this
our painful pilgrimage,
are vaine & miserable:
so are they short & tedious: the
one foot no sooner on y^e ground,
but the other readie to slip in=
to the graue. Man that is
borne of a woman (saith Iob)
hath but a short time to liue, &
is full of miserie. Hee sprin=
geth as a flower, fadeth like a
shadow, and neuer continueth
in one state. My dayes (sayth
he) are more swift then a run=
ner. Wee bring our yeares to
an ende (sayeth Dauid) as it
were a tale that is tolde. Wee
are dying continually: all our

Iob. 14.

Iob 9.

life

Psal. 90.

Wis. 5.

Vpon this
condition
we came in-
to the world
to leaue it
againc.

life long: euerie yeare, day and
houre. Our infancie lasteth a
small while, and dyeth. Our
youth flourisheth a time, and
vanisheth. Our manhood a
time, and departeth. Our age
a time, and by and by it is gon.
The daies of our life (saith the
Psalmist) are threescore yeares
and tenne: and though men be
so strong, that they rubbe out
till they bee foure score; yet is
their strength then but labour
and sorrow: so soone passeth it
away, and we are gone. The
life of man is aptly compared
to a vapour: to the trace of a
cloude: to a shippe passing ouer
the waues of the Sea, tossed
and beaten with tempest: to a
birde that flyeth in the aire: or
a shaft that is shot at a marke,
and neuer stayeth till it light
vpon the ground. Euen so, man,

as soone as he is borne, begin-
neth immediately, to drawe to
his ende.

The godly Patriarks, who
liued in the first age of the
world, saw many yeares, yet
at last they dyed. Deatch was
alwayes the end of their song.
Adam liued 930 yeares : Seth,
912 : Enoch, 90 : Kenan 910 :
Mahalaleell, 895 : Jared, 962 : Ma-
thufala, 969 : Lamech, 777 :
Noah, 950 : and they dyed, saith
the text. Abraham, the father
of the faithfull : David, a man
according to Gods own heart :
Iohn Baptist, of whom our Sa-
uiour Christ saide, there hath
not risen a greater amongst the
children of women : yet they
dyed. All the Prophets, Apo-
stles, & godly Martyrs, were
greatly in Gods fauour : yet
they died. Rich and poore, wise

men

men and fooles , learned and ignorant, godly and vngodly, all must follow the daunce of Death. Many are gon before, the rest shal follow after: when God doth cal, Nature must obey. Wise Salomon, rich Iob, strong Sampson, and faire Absolon, haue trode the path of all flesh. Great Alexander conquered the whole world: yet could hee find no weapon to conquer Death. The stiffest steele peeldeth to the hammer, the strongest oake to the axe , and the stoutest hart vnto nature. And therefore king Philip of Macedonia, wallowing in worldly wealth, and prosperitie, commanded his chamberlain, euery day at his vprising, sadly to repeate vnto him these words; Remember, king Philip , & forgette not, that thou art a man,

subject to mortality. All flesh
is grasse, and every man the
flower of the grasse: the grasse
shall be withered, and the flow-
ers shall fall away.

And as death is a thing of
all other most certaine & sure:
so is the time of death, oft vn-
certaine, and doubtfull. The
Lord, in his word, hath reuea-
led vnto man, many notable le-
ssons, touching the knowledge
of his will: yet not the day of
death: because hee would haue
vs liue so, as every day might
be the day of death: knowing
that as the course of this life,
is the race vnto death: so is
death the gate to eternall life.
And therefore, as at night we
do willingly put off our Gar-
ments, in hope the next mor-
ning to put them on againe: so
ought we willingly to put off

Preach. 9. 13

The death
of the bodie
is the free-
dome of
the soule.

Hee that
will liue,
must learne
to dye.

these

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Hee that
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these

these our mortall bodie; assu-
ring our selues (after wee
haue slept awhile in the dust)
to receiue them againe immor-
tall. And, as a man, leaping o-
uer a Deepe Riuer, setteth first
his foote sure, and then casteth
his eye stedfastly on the further
side : so, in passing ouer the
waues of Death, the best way
to abandon the feare thereof,
is (in a firme & settled assurance
of Gods mercies in Christ) to
fix the eyes of our faith direct-
ly vpon eternall life.

1 Cor. 15.
Iohn. 12. 24

Plinie.

Lactantius.

The wheat and other
seede, though it dye and rot
in the ground; yet, springeth
vppe more beautifull than be-
fore. It is written, how cer-
taine summer-birds lye Dead
all winter, and reuiue in the
Spring. The Phoenix being
burnt vnto ashes, yet of the

same

same asbes is bred to liue a=
gaine :

So, though our bodies laid shal be,
to rot in lothsome graue ;

Yet afterwards in glorious state,
more beautie they shall haue .

Whē death hath held thē down a-

Anon they shal arise, (while:
Eternally in ioy to liue

With Christ about the skyes.

Chapter 4.

Hee that in Paradise will come to
ioy with Christ, must trauell
with patience vnder the crosse
of Christ.



As the Israelits could
not come to the Land of
Promise, but by long
painefull trauell thzough the
wildernesse: no moze can we

Deut. 29.

come

Acts. 14. 22

come to the promised land of rest, but by long painefull trauell through the wildernes of tribulation.

Gen. 3.

The Lawe of Adams children, is to liue in labor: and the curse of Eues bzats to suffer affliction: yea, all mankinde do feelee the biting of the Serpent.

Though these and such other familiar examples may profitably be vsed, to helpe the weake capacitie of the simple: yet no man ought to ground his conscience vpon the inuention of man, which may erre: but

Our Elders in time past, before they learned their A, B, C (to put them in minde of their calling) began alwayes their first lesson with Christs crosse: who in building their Churches, did imitate the fashion of Salomons Temple: so as the bodiees thereof, might seeme to represent the Church militat, and the Chancell, the Church tryumphant. And in the time of ignorance, was placed right ouer the doore between them,

a Rood or crosse of wood: to
signifie that there is no way
left vs to passe from the one to
the other, but onely vnder the
crosse of our louing Redee-
mer.

the truth of
God which
cannot de-
ceiue.

Hee that will taste of his
glozy in heauen, must first bee
partaker of his cup vpon earth.
He that after death wil reioyce
at his presence, must first in his
life time mourn for his absēce.
Hee that will embrace him in
his diuine robes of honor, must
thinke no scozne of his earth-
ly vile ragges of contempt.
Whosoever is ashamed of his
crosse in this life, hee will be a-
shamed of him in y^e life to come.
Wee cannot passe from ioy to
ioy, but either from earthly mi-
serie, to heavenly felicitie: or
else from earthly felicitie, to in-
fernall extremity. There is

2. Tim. 2. 3.

Luk. 9. 25.

He that will
be crowned,
must not
grudge to
be crossed.

Luk. 14. 27

Mat. 10. 24

25.

Luk. 7. 34.

Hebr. 11.

no other way left for the members, than to follow their head. The Disciple is not aboue his Master: nor the seruant aboue his Lord. Seeing the good man of the house hath been called Belsebub, glutton, and a companion of the wicked: how can the seruants looke for better entertainment?

If the Prophets, Apostles, and godly Martyrs of the primitive Church (who suffered so patiently the persecutions and troubles of their time) might haue come to the ioyes of heauen, by liuing here at ease in sensuall pleasure and security: they were madde men so to despise the world, and afflict their bodie as they did. Esay had his carcas cutte asunder with a woodden sawe. Amos thrust into the temples with a

nalle.

naile. Iohn Baptist, beheaded. Daniel condemned to bee eaten of Lyons. The three Israelits, committed to the flaming fyre. Ieremie and Steuen stoned to death. Paul, beheaded. Thomas (preaching the Gospell in India) slaine with a Dart. And Symon Zelotes, preaching in Britannie, was there crucified, &c.

But, these valiant and victorious conquerors, were well assured, that prosperity and aduersity, riches and pouerty, life and death, are all Gods gifts, to try the hearts of men.

That godly and valiant champion Ignatius, scholler to Iohn, and Bishop of Antioch, being condemned for the Gospel, to bee torne and deuoured of wild beastes: brast sodenly out in these wordes; So I may

All that will
liue godly
in Christ
Iesus, must
suffer per-
secution.
2. Tim. 3. 12

James 1. 3. 4

Ignatius
an. dom. 80.

Let no man
count that
a grievous
miserie
which
Christ hath
left as a
badge of
his blessing.

finde Christ (sayth hee) I passe
neither for beasts, treeth, fire,
Iebet, crasching my bones, ren-
ting my body, nor all the cruell
torments, the Diuell and his
instruments can inuent: Who,
in the middest of his grievous
pangs, did valiantly comfort
himselke, saying; Iam incipio es-
se discipulus Christi. For, as a
Noble mans seruāt is known
by his maisters cognisance: so
is a faithfull Christian, by
bearing his Crosse with pa-
tience.

It is wozitten, how a cer-
taine Pagan, on a time vsing
great iniury & outrage against
a godly Christian, asked him in
great disdaine, what fruite or
profit he receiued by his Christ.
Is not this a singular profite
(quoth he) that for al the bitter
taunts, cruell iniurie, & grie-

uous

uous outrage against me, yet
I do patiently suffer, and wil-
lingly pardon thee without re-
uenge.

An exam-
ple of pati-
ence.

Chapter 5.

The passage to Paradise, is aptly
compared to a warfare.

Bato calleth a Phi-
losophers life, a me-
ditation of death.
But, it may truely be
said, that the whole race of a
Christiā mans life, is nothing
else but a continuall warfare.
For, as the Israelits by bodi-
ly resistance, did assaile, fight a-
gainst, and ouercome seauen
Nations, before they could ob-
taine a temporall inheritance,
in the Land of Canaan so must

Deutro. 7.
The m re
contrarie
that man is
to his owne
will, the
more agree-
able he is to
the will of
God.

I. Pet. 2. 11

Iames. 4.

Colo. 2. 15.

Esay. 9. 6.

Acts. 10. 42

Apoca. 20.

Gods Childzen, by spirituall resistance, assaile, fight against, and ouercome their lewd lusts, wicked appetites, and fleshly affections, with the whole host of vices (enemies most odious to God, and dāgerous to man) before they can come to inioy their eternal inheritance in the kingdome of heauen.

Our chiefe Captaine generall in this continuall conflict, is that valiant and victorizous Conqueroz, that mighty Lyon of the Tribe of Iuda, that prouident Prince of peace, that great Iudge of the world, the true patron of vertue, and Bishoppe of soules; euen Christ himselte.

The graund Captaine of our enemies part, is that olde rebellious trauτοz, the author of mischief, & deceiuer of soules,

the

the accuser of his brethren, and Prince of the Darkenesse of this world; euen Satan himselfe.

Apoc. 12.
Ephc. 6. 12.

Who, in regard of his sundry practices in seeking of mā's perdition, is intituled with diuers and sundry names, answerable to his nature and condition. As, to shew his tyrannous cruelty, he is called a Dragon. For his diligent watching to kill and deuour, a Roaring Lyon. For his craft and subtletie, a Serpent. For his vnappeaseable hatred and malice, Satan. For his continuall laboring to drawe men to destruction, Behemoth, an Oxe or an Elephant. And for that hee cannot be holden, or ruled with hooke or line, Leviathan, a whale; who, with those cursed principalities (for they are

Apo. 12.

1. Pet. 5. 8

Gene. 3.

Iob. 40. 10.
Eccl. 27. 1.
Psalm, 104.
26.

Marke. 5. 9

many) though limited and ty-
 ed within the bands of Gods
 permission, beyond the which
 they cannot passe; yet, by his
 diuine sufferance, they are
 both mightie in force, subtle in
 policie, and skilfull in warre.
 Such is the Agilitie of their
 aerie bodie, their sharpnes of
 wit, and long experience of na-
 ture: as they know the vertue
 and secret properties of al mā-
 ner of plants, hearbs, stoanes
 and metallis; and how to ap-
 ply them, as baits, snares and
 illusions to deceiue the senses &
 intangle the soules of men: and
 how to vse both riches and po-
 uerty, prosperity and aduersi-
 tie, beautie and deformitie,
 health and sicknesse, strength
 and weakenesse, to serue their
 purpose. They tempted Adam
 to eate the forbidden fruit:

1. Cor 11.
 14.

Cain to kill his brother: Aaron to make the golden Calfe: Achan to ſteale the wedge of gold: David to commit adultrie and murther: Iudas to betray his Maſter, and Peter to forſweare him. They are the Rulers of this world: hauing all thoſe that are without or againſt Chriſt (either by ignorance not knowing him, or by heatheniſh life not following him, or by violence reſiſting him) to take part againſt vs with tooth and naile.

Ephe 6.

The Lieutenants of the field, are thoſe hatefull ſpirits of errour and diſobedience, againſt y^e louing Angels of truth and godlineſſe.

The Sergeants of the Band, are the curſed impes of wrath, againſt the bleſſed Saints of grace. The com-

men

Gala. 5.

mon souldiers are the effects of the flesh, against the fruites of the spirit; As, oppression & wrong, against right and iustice, pride and presumption, against humilitie and lowliness: and all other vice against vertue.

Mat. 24. 24.

Exod. 7.

Now forasmuch as these our enemies, in the childre of y^e world, are more suttle, crafty, & politicke in their generation, than the children of God, able to deceiue (if it were possible) euen the very elect. Satan can transforme himselfe into an Angel of light. Pharaohs Sorcerers could worke maruelous strange wonders: turne a rod to a Serpent, water into bloud, and make quick Frogs. It is written, that Simon Magus could by sorcerie flye in the ayre, turne stones into

bread,

breade, make quicke Serpents of braſſe, ſickles to reape cozne without hands, Images of ſtone to laugh, & dogges to ſing.

And being ſo many in number, as which way ſoener wee turn, we be ſure to haue one enimie or other to incounter vs. At our right hand, the world, the fleſh, and the diuill watcheth to intice vs to our vtter deſtruction. At our left hand, aduerſitie, pouertie and affliction of bodie is ready to caſt vs downe, into the dungeon of deſpaire. Behind vs, our ſinnes are at hand, to betray vs. Within vs, our owne conſcience belaieth to accuſe vs. Before vs, are Gods iudgmētſ ready to cōdemn vs, & hell mouth opē to deuour vs.

And ſeeing alſo that the ſol-

diers

diers of Satan, are so mighty in force, and strongly armed against vs: hauing on the brest-plate of iniury, the girdle of falshood, the shooes of discord, the shield of infidelity, the helmet of mistrust, the pearcing Dartes of crueltie, the cannon shot of spitefull reproches, the arrowes of lying slanders, & the sword of the flesh, which is the doctrine of man; seeking continually to tempt, peruert, and vtterly confound vs:

To resist their tyranny therefore, it standeth vs in had to be also well and strongly armed, with the brest-plate of equitie, the shield of vndoubted faith in Christ, the helmet of assured hope, the shooes of knowledge and peace in the holy Ghost, the girdle of truth, well buckled with patience,

Ephe. 6.

and

and constancie, the cannon shot
 of deepe sighes proceeding frō
 a true penitent heart, the ar-
 rowes of bitter tears brought
 forth by remorse of conscience,
 the pearcing darts of humble
 fasting, deuout praying, chari-
 table giuing, and vertuous li-
 uing, and the two edged sword
 of the eternall worde of God :
 which is liuely in operation, &
 entreth thzough, euen to the
 diuiding asunder of the soule,
 and the spirit, the ioynts, and
 the marrowe ; Mighty and
 strong to cast down holds, and
 ouerthrowe the imaginations
 & euery thing that exalteth it
 selfe against the knowledge of
 God, and bzing into captiuitie
 euery thought to the obedience
 of Christ.

In which spiritual conflict,
 are three kindes of souldiers:

Heb. 4.12.

2. Cor. 10.
 4.5.

Some

Esa. 24.

Math. 10.
28. 32.Rom. 10.
9. 10.

Some painefull warriours,
placed for a time, to be tryed in
this irkesome vale of miserie
on earth. Some triumphant
conquerours, for whom is ap-
pointed a crowne of victorie, in
the glorious kingdome of hea-
uen. And some cowardly fugi-
tives, for whome is reserved
most grievous tormētts, in the
lothsome prison of hell. For, as
that professed souldier, which
in time of battaile doth flye the
field, and suffer his captaine a-
mongst his enemies, to be buf-
fited and beaten downe; is but
a dastardly coward, worthy of
death: so that professed christi-
an, which in time of persecuti-
on, and trouble, doth flye the
spirituall combat, and suffer
Christ his louing redeemer, a-
mongst his enemies, to be buf-
fited, and bayne downe; is but a

Dastardly

dastardly hypocrite, worthy of eternall torments.

For as much therefore, as hee is now ready coming in maiesty and honour, to muster, reward, and crowne with glory his conquering souldiers: and punish (with seueritie) all cowardly fugitiues, whose signes and tokens (as messengers) beeing already come before, to shew that himselfe is not far behind; It standeth vs vpon, to keep our battle ray orderly, fight valiantly, watch carefully, pray hartily, beleene faithfully, hope assuredly, indure constantly, and march on charitably, to stand fast, perseuer, and quite our selues like men: the quarell is Gods, the victorie ours, the end, the saluation of our soules. Let vs keepe a meane course, as it

Heb. 10. 37.

Math. 25. 3

were

Phil. 2. 12.

were betwixt Scylla & Charybdis : presumption, and desperation: traueilling our painefull pilgrimage in humble obedience, with fear and trembling: alwayes ready to doe our best, and trusting in Christ to performe the rest.

Chapter 6.

Hee that will passe to Paradise, by the rule of Diuinitie, must learn to order his steppes in the schoole of Humilitie.

Colo. 3. 12.

Humilitie is a vertue springing from the feare of God: The mother of meeknes, the sister of deuotion, & badge of Christianitie: The beginning, the middle, and the ende

(saith

(saith an ancient father) of all that is well Done . without which no man can attaine to the knowledge, and feeling of his owne miserie in Adam, and felicitie in Christ. A birde, except her winges bee mooued downeward, cannot flye vp to the top of an hill : nor man, except the affection of his heart be humbled downewardes, mount vp to the tower of diuine vnderstanding. The heauier the bough of a tree is laden with fruit, the lower it bendeth : And the moze effectually the minde of a man is furnished with frutes of wisdom and vertue, the moze humbly hee stoopeth. And therefore, Saint Augustine (very aptly) compareth heauen, vnto a fair stately Palace, with a little doore, whereat no man can en-

August. in
Epist. 56.

Humilie
ascendeth
vp to heaue,
and pride
sinketh
downe to
hell.

A proud
body be-
commeth
not an hum-
ble soule.

In lib. de
ciuitate dei.

Proud men
are the I^m
mag^e of
Satan.
James. 4.

Ioh. 13. 15.

Math. 21.

Acts. 8.

Math 3.

1. Cor. 1. 36

ter except hee stoupe very lowe.
As who should say, God reie-
teth the proud and presumptu-
ous: and giueth grace vnto
such as, in due obedience, fashi-
on themselves like vnto Christ
the most perfect precedent of all
vertue; who, to shew his hu-
militie, rode to Ierusalem, not on
a stately prauising horse, but a
silly labouring Asse: that for
his simplicitie was aptly com-
pared, not to the stutle noysom
Fore, but the simple harmlesse
sheepe. The holy Ghost at his
baptisme descended vpon him,
not in likenesse of the fierce &
woly Rauen; but, of the
meeke and innocent Dove.
Who planted his Gospell of
grace, not by rich and princely
Rulers, but poore despised fis-
hers: And opened his hea-
uenly mysteries, not vnto wise

and

and prudent politikes: but, simple innocent babes; as least infected with worldly corruption & most easiely inclined to diuine contemplation.

Math. 11.

The wisdom of the highest (sayth Ieremie) maketh all men fooles. And therefore (sayth ꝑ Apostle) If any man amongst you seeme to be wise, let him become a foole, that he may bee wise. The wisdomie of a true Christian pilgrime, consisteth chiefly in the knowledge of his owne folly & imperfection. Then are we said to be righteous (saith Ierome) when we confesse our selues to bee wicked transgressors. Hee hath much profited in this life (sayth saint Augustine) that hath learned how farre he is from perfection of righteousness. For, as the deeper a tree is rooted in the

Iere. 10.

1. Cor. 3.

Ierome in
his first
booke
gainst Pelagius.

Those that
feele not the
horror of
hell, passe
little for the
ioyes of
heauen,

Luk. 18.

Psal. 51. 17.

earth, the taller it groweth :
so, the more base and lowely a
man seemeth in his owne eyes,
the more high and pretious he
is in the sight of God. And the
more grievous he feeleth, in his
conscience, the horror of hell,
the neerer he is to the ioyes of
heauen ; which are not prepa-
red for proud, disdainful Pha-
rises, that trust in their owne
merites, and boast of their pu-
ritie : but poore humble Pub-
licans, that rely vpon Gods
free mercy, and confesse their
owne miserie. None so perfect
and godly, as the humble pen-
sive penitent : whose heart is
most deeply wounded with
the grievousnesse of sinnes.
No man so farre from true re-
ligiō, as he who thinketh him-
selfe most perfect, and very re-
ligious. The Lorde is nigh

bn=

vnto them that are of a contrite
 heart (sayeth Dauid) and will
 saue such as bee of an humble
 spirit. The sonne of man, came
 not to call the righteous, but
 sinners to repentance: To
 seeke-vppe those sheepe onely,
 that acknowledge themselues
 to be lost. To pardon those
 prisoners only, that confesse
 themselues to be guiltie. To
 comfort those with his Gospel
 onely, that feelee themselues
 discomforted by the lawe. And
 to annoint with his oyle of
 gladnesse, onely such broken
 & contrite hearts, as (in grieffe
 of conscience for sinnes)
 are sicke and mourne
 in Sion.

Psal. 34. 18.

Luk 5. 32.

19. 10.

1. Cor. 1. 15

Esay. 61.

Chapter 7.

Of true Repentance & Confession
of sinnes.



Repentance is an inward sorrowe, compunction, and mourning of the heart, and conscience, for sinnes committed: and containeth three parts, Contrition of heart, Confession of mouth, and Reformation of life. Like as a man, feeling his body grievously infected with sicknesse, doth first acknowledge his disease: Secondly, seeke to the Physitian for remedy: and thirdly, being cured, is carefull to temper his diet, & keepe his body from sursetting

again:

Psal. 51. 17.
2. Cor. 7. 10

1. Ioh. 1. 8. 9.
10.
Math. 3. 8,

again: So is it the manner
and dutie of euerie Christian
Pilgrime, feeling his soule sur-
feted with sinnes: first, by ear-
nest repentance to acknowledge
his owne wickednes: secondly,
by humble, faithfull, and deuout
prayer to seeke vnto Christ for
pardon: and thirdly, by restrai-
ning and subduing his fleshy
appetites, and unruly affecti-
ons, to keep himselfe from fal-
ling againe. And as, when the
aire is ouercast with stormes,
the Sun darkned with tempest,
the clouds torn with thunder,
and the ground bedewed with
raine, straight followeth calme
and faire weather: So when
a penitent christian, feeling his
conscience burthened with sins,
doth humbly bewaile and con-
fesse his faults; the tears (like
drops of raine) trickling down

his cheekes, with groning,
sighing and sobbing vnto God
for mercy: at last, by earnest,
faithful & deuout prayer, being
easily intreated & won, straight
followeth pardon in Christ,
comfort of conscience, and qui-
etnesse of minde.

Psal. 40.

4. King. 20.

Luk. 7. 38.

Mat. 26. 75

In this manner the Pro-
phet David, confessed his sins to
be more in number, than y^e haire
of his head. Manasse, bowing
the knees of his hart vnto God
confessed his faults to be more
than the sands of the Sea. E-
zechias turned his face to the
wall, & mourned heavily. Ma-
rie Magdalen fell downe behind
Jesus, and lamented pitifully.
Peter remembryng the words of
Christ, after he had forsworne
him, went out and wept bitter-
ly. Which godly conuersion (for
that it seemeth grievous and

paine=

painefull to flesh & bloud, so to resist and stricke against the corruption of nature) is of some called penance. For Christ neuer assigned any other penance or satisfaction for sinnes, but Goe thy way, and sinne no more.

Ioh. 8. 11.

There be foure manner of confessiōs allowed before God.

The first is publike: as, whē (for some notorious crime committed) the Church is grievously offended; the guilty offender ought then to come forth in open assembly, and there (with an unfained shewe of repentance, and earnest desire of pardon) to make confession of his fault. Humble thy selfe (sayth S. Ambrose) & intreate thy mother, the Church of God to weepe for thee, and wash away thine offences with her teares.

2. Cor. 2.
8. 9.

Ambrose
in his 2.
B. of repen-
tance.
Chap. 10.

The

James 4.16
 Math. 5. 23.
 24.

August.

2. Tim. 3.
 16. 17.
 2 Cor. 1. 4.

The second is, when one pri-
 uate person (by word or deed)
 hath don iniury, hurt, or wrong
 vnto an other: the party offen-
 der ought then in charitable
 manner to come vnto him, con-
 fesse his fault, desire a brother-
 ly reconciliation, and make sa-
 tisfaction for the iniury com-
 mitted. Non remittitur peccatum
 (saith Saint Augustine) nisi re-
 stituatur ablatum: that is to say,
 if fault is not pardoned, with-
 out restitution (either in effect,
 or affect) to the partie offen-
 ded.

The third, when a man is
 distressed in minde, or troubled
 in conscience, hee ought then to
 resort vnto his pastor, or else
 some other learned man, whose
 office and dutie is by the word
 of God, to instruct his minde,
 resolute his conscience, and

com-

comfort his weakenesse.

The fourth, is a dayly opening of our hearts in secret before God. The iust man (saith Salomon) falleth seauen times, and riseth againe. Whoso hideth his sinnes (sayth he) shall not prosper: but he that confesseth and forsaketh them, shall haue mercie.

Prou. 24.

Prou. 28.

Confesse thy sinnes in this life (sayeth Chrysostome) that thou maist haue rest in the life to come: not vnto the Priest, who is thy fellow seruant; but vnto God himself, who is able to heale them.

Chrysost.
vpon the
10. Psalm.
homilie 8.
Auricular
confession
was first
compelled
by Pope
Innocent:
ann. dom.

1198.
Psalm. 12. 6.
1. Ioh. 1. 9.

I said, I will confesse my sins vnto the Lord (saith Dauid) & thou forgauest the wickednesse of my fault. If wee acknowledge our sinnes (sayth the Apostle) God is mercifull and iust to forgive vs our sins.

and

and cleanse vs from all vnrighteousnesse.

Thus wheresoeuer true Repentance with her inseparable furniture (as humble confession, faithfull prayer, and amendment of life) goeth before: there remission of sinnes (belonging only to penitent sinners) doth alwayes follow after. And where acknowledging of sinnes leadeth not the way: there the gate of Gods mercie is alwayes shut.

Luk. 13. 3.

Chapter 8.

Of Faith, Hope, and Charitie.

Faith is a certainty of things, which are not seene, a sure perswasion and stedfast consent of the hart and conscience; wherwith man beleueth that, which his dull capacity cannot comprehend: & is diuided into three kinds.

Hebr. 11.3

The first is called a dead or fruitlesse faith, referred only to Duels and reprobates: who though they beleue y^e storie of the Bible, & all the articles of y^e common Creed, except remission of sins, yet remaine still in their damnable state.

James. 2.19

The secōd, is to work miracles: as with a certaine assured perswasion, to beleue that a

Luk. 17.6.

Mark. 9.23.
11.23.

thing

Acts. 3. 16.

Mat. 7. 22.

23.

Math. 3. 17.

Act. 10. 43.

James. 1. 6.

Ro. 8. 14. 15.

I Cor. 6.

15. 19.

Hebr. 11. 6.

Math. 16.

17.

Rom. 10. 17

Luke. 24.

45.

Rom. 10.

10. 1. 16.

Which pro-
cedeth ra-
c

thing shal come to passe; wher-
by the Apostles did cast out
Diuelles and heale diseases:
Which kinde, is common as
well to the reprobate as to the
elect. But the true, liuely, and
iustifying faith, wherby Gods
wrath is pacified, our sinnes
pardoned, our minds lightned,
our hearts strengthened, our
prayers heard, our requestes
granted, and we adopted the
children of God, members of
Christ, and Temples of the
holy Ghost, without which it
is not possible to please him, is
a singular gift of God, where-
by his holy Spirit (by the prea-
ching of his worde and sacra-
ments) doth seale and confirme
in the hearts and conscience of
his elect, a certaine assured
trust, that onely by, & thzough
the conception, birth, merites,

death,

Death, passion, resurrection, ascension, and intercession of that pure innocent Lamb Christ Jesus, they haue free pardon and remission of sins, both originall and actuall, and shall raigne with him in glozy for euer.

Hope is an assured, constāt, and vnmoueable expectati- on, which (as an inseparable companion) doth stedfastly looke and long for the perfour- mance of those things, which faith beleueth to be true: and is therefore called the bloude of faith, and anker of salua- tion.

Loue in generall, is a com- mon effect of fauour and affec- tion: and charity is loue, redu- ced in due order, the handmaid of faith, and mistresse of all o- ther vertues; without which

ther from the affecti- ons of the heart, then the vnder- standing of the braine. Iohn. 3. 16.

1. Cor. 13.
4. 8, 24.
1. Thel. 5.
Titus 2. 13
Heb. 10. 23.

it is not possible to obtain the fauour of God,

Math. 7. 12

1. Cor. 13.

4. 7.

Ro. 13. 10.

Math. 5. 44.

Iohn. 13. 35

And as faith beleueneth the word, and hope waiteth for y promised rewarde: so charity seeketh to helpe, comfort, and releue her neighbour: To profit and do good vnto all: and to hurt or hinder none. To loue all men in Christ, and for Chrisses sake: and to hate none but sinne, and for sinnes sake.

And as the spirit of life, descending from the head, disper- seth into euery part of the bo- dy: so that if any member shal not bee partaker thereof, it ca- not liue, but perish terrestri- ly: euen so the spirit of Christ (being the head of his Church) so disperseth into euery mem- ber thereof, quickning, knit- ting, and ioyning them toge-

ther

ther, by the vertue of concord,
loue, and charitie; that if anie
part, or member shall bee sepa-
rate, or cut from the same, it
cannot liue but perish eternal-
ly.

Mat. 22. 12.
Ioh. 13. 35.

Chapter 9.

Of Prayer and meditation.

Payer is an humble
lifting vp of y^e minde
vnto God: the fruit
of Repentance, and
foode of faith, consisting of two
parts, inuocation and thanks
giuing. Meditation is the key
of conscience, which openeth
the closet of the heart: And
the eye of the soule, whereby
shee seeth her whole estate, De-
fect and danger.

Col. 4. 2.

E

And

Leuit. 11

Praier must
be ground-
ed vpon
faith, and
faith vpon
the word of
God.

Mark. 14. 38
1. Tim. 2. 1.

And as amongst the Jewes in olde time, those beasts only, which chewe the cudde, were counted cleane, and meete for the sustenance of man: so those men onely, which by faithfull prayer and meditation, chewe the cud of their mindes: are counted righteous and meete for the kingdome of heauen.

Humble, feruent and deuout prayer, is a sweet sacrifice vnto GOD, and a sharpe scourge vnto Satan. which Christ himselfe hath not onely ordained, as the chiefeest part of diuinitie: profitably appointed it as the surest staffe for a christian pilgrime to stay vpon: straightly comanded it, as the strongest defence for his poore distressed children to flye vnto, and by his owne example con-

firmed it, as the only meane
 to obtaine all things meete for
 the vse and profit of man; but,
 hath also prescribed an ordinary
 rule and forme (as it were his
 common storehouse of wealth
 and vertue) to direct our pray=
 ers according to his owne di=
 uine wisdom: wherein is con=
 tained all things necessary both
 concerning his own glorie, the
 health of our soules, and pre=
 servation of our bodie. Ad=
 ding thereunto a certaine assu=
 red promise, confirmed with an
 oath, and sealed with his own
 blood, that whosoever do faith=
 fully beleue in him, put their
 trust in his mercy, and depend
 wholly vpon his prouidence,
 shall haue cleane remission of
 sinnes, and eternall life. And
 whatsoeuer they shall profitab=
 ly aske in his name, hee will

Luk. 22. 40

Marh. 7. 3.

Math. 6. 9.

Acts. 10. 43

Ioh. 6. 47.

Math. 6. 30.

Mar. 11. 24
Ioh. 16. 23.

Pfal. 50. 15.

I. Ioh. 5. 14.

Ioh. 15. 7.

Math. 21. 22

Psalms. 145.

Esay. 65. 59

assuredly heare them, & grant their requests. Call vpon me in the day of trouble (sayeth the Lord) and I will heare thee, and thou shalt prayse mee. This is the trust that wee haue towards him, sayth the Euangelist: that if wee aske any thing according to his will, hee heareth vs. If you abide in mee, and my words abide in you (sayth our Saviour) aske what you will, and it shall be done vnto you. Whatsoeuer you shall aske in prayer, if you doe beleue (sayth hee) you shall receiue it. The Lord is nigh vnto all them that call vpon him (sayth David) yea, vnto all such as call vpon him faithfully. I will heare before you call: yea, while you are but euen thinking to speake, sayth the Lord. As truely as

hee heard Iobs prayer on the
dunghill : Ieremie in the clay
pit : Daniell in the Lyons
Denne : the thzee Childzen in
the flaming fire : Ionas in the
whales belly : and Steuen vn-
der the stones : so truely will
hee heare the rest of his obedi-
ent childzen, that call faithful-
ly vpon him in distresse, & mis-
trust him not.

But, he that doubteth (saith
the Apostle) is like a waue of
the sea, tost with the wind, and
carried with violence. Neither
let that man think that he shal
receiue any thing of the Lord:
you receiue not (sayth Saint
Iames) because you aske not; and
you aske and receiue not, be-
cause you aske amisse. Before
thou prayest (sayth the wise
man) prepare thy soule, and be
not as one that tēpteth y^e Lord.

Iob. 42.
Lam. 3.
Daniel. 6

Ionas. 2.

Acts. 7.

At al times
in al places,
for all per-
sons.

Iam. 1. 6. 7

Iam. 4.

Eccl. 18. 22.

Esay. 29. 13

Esay. 1. 15.

To sing Dauids Psalmes without Dauids spirit: or babble the Lords prayer without due obedience to the Lords precepts, craueth not pardo or benefits: but, plagues and punishment. The covetous in praying for vaine superfluitie, are iustly denied, euen things that be necessarie.

Prou. 28. 9.

As for the impenitent, gracelesse & vngratefull, their prayers are reiected as wicked and abhominable. God accepteth nothing that is offered, of his enemies: those that in their life and manners resemble either the proud cammell, the enuious dog, the crafty fox, the rauinous Wolfe, or filthie Swine, that are not fitte to tread within his porches.

Psalm. 50. 16

The matter in prayer lyeth not in much saying: but,

well

well saying. It is not the number of wordes, or loudnesse of voyce, but the zealous affection of an humble penitent hart, and feruent desire of a troubled spirit, that as most diligēt musicke pearceth the heauens and souldeth in Gods sacred eares: as daintie meate pleaseth his diuine taste: and as swæte incense delighteth his heauenly smell.

When Moses was so earnest in prayer that God said vnto him, why dost thou hold me: he spake not one word. When Anna, (a figure of the Church) poured out her very soule before the Lord: her heart and lippes did moue, but her voice was not heard. I will haue respect vnto him which is of a pure and contrite heart, and trembleth at my wordes

Math. 6. 7.
Esay. 57.

Psalme. 51.

Exod. 14. 15
Exod. 32. 10

1. Sam. 1.

Esay. 66. 2

(sayth the Lord.)

The prayers of the faithfull in olde time, were made with such earnest deuotion and groaning desire of the spirit, in remorſe of Conſcience, as brought forth both plentie of deepe ſighes, and abondance of trickling teares. For, as the tongue is the meſſenger of the heart, ſo likewise are the eyes the Embaſſadoꝝ of the ſoule.

The teares of the vine tree are ſaide to cure the leproſie of the body; and the teares of a true penitent ſinner are a ſoueraigne medicine to heale the leproſie of the ſoule. Anna, in offering her prayers vnto God, did weepe with bitter teares. Iobs face was withered with weeping teares. Dauid in his nightly meditations, did wa-

1. Sam. i. 10

Iob. 16. 16.

Pſal. 6. 6.

ter

ter his bedde with weeping teares. Old Tobias began his dayly supplications, with sorrowfull teares. Ieremie in his moynefull lamentation for the sinnes of the people, wished in his eyes a fountaine of teares. Ezechias in griefe of mind complained vnto God, who sent his Prophet to comfort and tell him, that hee had heard his prayers, and seene his teares. The Israelites in time of distresse, shed forth in their prayers abundance of teares.

Mary Magdalen bewayling her manifold sinnes did wash the feete of Christ with her sorrowfull teares. The Apostle Saint Paule in his continuall seruice of God vttered his feruent zeale with many teares.

Tobi. 3. 12

Ie c. 9.

2. King. 20.

Psal. 137.

1. Mach. 11. 6

Luk. 7.

Acts. 20.
As man grow-
eth colde in
deuotion to-
wards God, so
doth God
withdraw his
benefits from
man.

The

E say. 45.
Phil. 2. 10.

The meetest gesture, and seemeliest behauiour in time of prayer is kneeling. The knees of man were alwayes dedicated vnto God in his seruice. All knees shall bow vnto me sayth the Lord. At the name of Iesus euery knee shal bow, both of things in heauen, and things in earth, & things vnder the earth.

Daniel. 6.
Ephe. 3. 14.

Acts. 9.

Acts. 7.

The Prophet Daniell in praying vnto God, humbled himselfe vpon his knees, three times a day. Saint Paul, in his continuall prayers, bowed his knees vnto the father of our Lord Iesus Christ. Saint Peter in prayer for the life of Dorcas, kneeled downe before the Lord. Saint Steuen, at the place of execution, kneeled downe and prayed for his persecutors. The wise men in of-

fring

fering their gifts vnto Christ, kneeled downe and worshipped him. And Christ himselfe, for our example kneeled downe and prayed vnto his father.

Math. 2.

Luk 22.

It is further to bee obserued, that our prayers for spirituall gifts and graces, pertaining to the soule, ought alwaies to be absolute; without condition: as well assured of remission of sinnes, and eternal salvation in Christ, according to his promise: But, for temporall things pertaining to the body, to bee alwayes ioyned with this condition, that if it shal please his fatherly goodnes, to grant our petitions: Because wee are ignorant, what is most meete, and profitable for vs.

When it pleaseth the Lorde

to

Phil. 2. 13.

to bestowe a benefitte of his children, his custome is, first to stirre vppe their mindes, moue their hearts, and open their lippes, humbly to pray vnto him; And then (as a loving father) so farre as shall further his owne glory, and their saluation, to graunt their requests. For whatsoeuer is contrarie, is vnnieete for him to giue, and hurtfull for vs to receiue.

For if God should straightly measure mans imperfections by the straight rule of his word, the most righteous man vpon earth should not be able to

And though our prayers be but weake, faint; and full of wandring fantasies: yet, in stirring vp our selues, what in vs lyeth, hee will no doubt, put to his helping hand, sharpen our dulnes, strengthen our weakenes, pardon our imperfections, and accept our obedience. But contrariwise, as he is mercifull, so is hee iust. As

he

he is liberall, so is he wise. Hee
 appeared not vnto Moles, before
 he had runne out of Egypt vnto
 the hills of Madian. Neither
 will hee indewe the heartes of
 such, with his heavenly conso-
 lation, as are yet possessed with
 woꝝdly vanities: he wil not cast
 pearles before swine: nor the
 childzens bread vnto dogges:
 Neither giue a tast of his trea-
 sure where there is no will to
 receiue it. He will bee found of
 those (sayth the wise man)
 that tempt him
 not.

stand be-
 fore him;

Mar. 9. 24.

Math. 7. 6.

Is. 29.

Wisd. 2.

Chapter 10.

Of true Abstinence or fasting.

Mat 7. 13.



The way that leadeth to destructiō, is wide and broad: As, by worldly prosperitie, carelesse securitie, and sensuall pleasures: pampering the body with costly clothing, soft lodging, & dainty dyet: which to the corrupt nature of man is sweet and delightfull; and therfore the most part do strue to run thither.

Mat. 7. 14.

Contrariwise, the way to saluation, is straight and narrow as by contemning þ world, forsaking our selues, bearing of crosses, and suffering afflictions, with watching, weeping

and

and fasting: which to the fleshly appetite of man, is bitter & and loathsome; and therefore but fewe doe treade in that path.

A true Christian faste, is an abstinence from meat, drink and sinne. The vse whereof is both commended and commended of God, for three speciall causes. First, to mortifie and subdue the lusts of the flesh: Secondly, to stirre vpp our drowne affections, and make vs more apt to meditation and prayer: And thirdly, to bee a testimonie of our inwarde humilitie, and dutifull obedience to the will of God. We ought to faste (sayth an auncient father) to keepe our mortall bodies from surfeiting, our vitall spirits from dulling, and our rebellious affections from an-

Esay. i.

Ambrose.

Tobi. 12. 9.

ning.

ning. For as the more that fertile ground is dunged, the more apt vnto weedes: so the more our earthly bodies are nourished, the more prone vnto vices.

And as gluttony and drunkennesse, troubleth the senses, surfeteth the body, quencheth deuotion, and shortneth the dayes: So fasting and sobriety in diet, quickneth the spirites, preuenteth diseases, strengthneth the faith, and prolongeth the life.

The diseases of the minde (sayth Saint Ierom) are to bee healed with praying, and the lusts of the body with fasting. For euen as a wanton pampered horse doth strue to cast his rider: so doth a wanton pampered body, by nature, resist against reason and vertue. And

as a fatte foule with fewe feathers, is vnapt to flye in the ayre: so our prayers (as it were the wings of the soule) without abstinence of body, are vnapt to ascend vnto heauen. Turne you vnto mee with all your hearts (sayth the Lord) with fasting, weeping & mourning.

Joel. 2.

When the Jewes had heard Baruch reade the prophecie touching their long captiuitie at Babylon, they opened their grief before the Lord with fasting. When the Ninuities were brought to repentance at the preaching of Ionas, in bewayling their sinnes, they chastised their bodies with fasting. When Achab repented the murthring of Naboth, hee submitted himselfe vnto the Lord with fasting. The soule of the Pro-

Baruch. 1.5

Iona. 3.

3. King. 21.6

Pfal. 13. 35.
109.

Luk. 2

Rom. 6. 12
Colo. 3. 5, 6

phet David was humbled, his knees weakened, and his flesh dried vp with fasting. Anna the widow serued God in the Temple, day and night with fasting. The body of an obedient Christian, is the meetest temple wherein the holy Ghost delighteth to dwell: An humble penitent heart, the fittest altar, whereon the Lord taketh pleasure to receiue our offerings: and the mortifying of our flesh, the most acceptable sacrifice, to appease the honorable maiesty of our God.

¶ Yet alwayes provided, that as hee is well contented with the abstinence of the godly, so much more with the conuersion of a sinner. Hee is greatly moued with the prayers of the iust: but much more with the restitution of the iniurious. He

is greatly delighted with the
patience of the sicke: but much
more with the charitable hos-
pitality of those that be whole.

It is good to fast (sayth S.
Augustine) but better to giue
almes. When the lustes of the
flesh are mortified, our wron-
ged brother satisfied, and our
needy neighbour releued: then
God with our fast is wel plea-
sed.

The sicke for lacke of stomach fast,
the poore for want of meate,
The couetous chuffe to spare his
the glutton more to eate, (purse
The apish hypocrite for praise
a good man for his soules health
(alwaies.

James 1 3 4
James 2 15

Augustine
in his 64.
sermon of
time.

Augustine
in his 41.
sermon, in
the wilder-
nes.

Chapter II.

Of Hospitalitie, Almes and Christian dutie.

Eccle.7.

Tobi.12

Daniel.2.

Rom.12

Hebr 13

1.Pet.4

Tobi.4

Almes is a vertue, which pleaseeth God and wins the hartes of men. Almes (sayth the holy Angell) Delivereeth from death, and purgeth all sinne. And therefore the Prophet Daniell counselled the King of Babylon, to redeeme his iniquitie by iustice & almes. The Apostles doe exhort the faithfull, to giue themselves vnto hospitalitie, to be careful to lodge strangers, and to be harberous one to another without grudging.

Olde Tobias gaue bread to
the

the hungrie, cloathes to the
 naked, and almes to the poore,
 and was greatly beloued of
 God. Iob was a father to the
 distressed, eyes to the blind, and
 feet to the lame, and was high-
 ly fauoured of God. Captaine
 Cornelius, gaue much almes,
 and that was had in remem-
 brance before God. The wise-
 dome that is from aboue (saith
 Saint Iames) is full of mercy
 and good fruits. The righte-
 ous (saith David) are mercifull
 and liberal, and their seede shal
 enioy the promise. The Chil-
 dren of wisdom are a congre-
 gation of the righteous, (saith
 the wise man) and their exer-
 cise is obedience and loue. If
 you loue me (sayth our Sau-
 our) keep my commādemēt;
 and this is my commandemēt
 that you loue one another.

Iob. 29.

Act. 10.

Iames. 3.

Psa. m. 37.

Eccle 3.

Iohn 14.

Iohn 15.

1. Cor. 13.

Gala. 5.

1. Pet. 4.

1. Tim. 1.

John 13.

1. John 3.

Loue is humble; pittifull and
 courteous. Loue is bountifull,
 liberall, and friendly. Loue co=
 uereth the multitude of sinnes,
 and iudgeth charitably of all
 men. Loue is the fulfilling of
 the law, the ende of the com=
 mandement, and the true li=
 uerie of Christ, to discerne his
 owne obedient seruants, from
 Satans disordered impes.
 By this shall all men knowe
 you to be my disciples (saith he)
 that you loue together: Not
 in word and tongue only, but
 in deede and veritie. For, who=
 so hath this worlds good, and
 seeth his brother haue neede,
 and shutteth vp his compassi=
 on from him, how dwelleth
 the loue of God in him? Hee
 hath shewed thee O man, what
 is good, and what the Lord re=
 quireth of thee (saith the Pro=

phet) euen to doe iustice, and to shew mercy, and to haue pleasure in louing kindnesse, and to humble thy selfe, and walke with thy God.

Micha 6

If thy brother be impouerished, and fallen in decay, thou shalt releue him. Streach thy hand vnto the poore, and let not them that weepe bee without comfort. Giue to him that asketh, and from him that would borrow turne not away thy face. Hee that hath two coates, let him part with him that hath none, and hee that hath meat let him do likewise. And whatsoeuer you would that men should doe vnto you, doe euen so vnto them: for that is the lawe and the Prophets.

Leuit. 25.

Eccle. 7]

Mat. 5

Luk. 3]

Math. 7

Blessed is hee that prouideth for the poore and needie (sayth

Psal. 40

Ezech 8
Deut 10 18
Hebr 6 10

the Prophet) the Lord shal di-
liuer him in the time of trou-
ble. He that parteth his meat
with the hungry, clotheth the
naked, lendeth his mony with-
out vsury, refraineth his hand
from wrong, and doth that
which is iust and right: this is
a righteous man, he shall sure-
ly liue and not die (saith the
Lord).

Math. 25.

Our louing Redeemer at the
last day, will say vnto his cho-
sen that shall stand vpon his
right hand: Come yee blessed of
my Father, receiue the kingdome
prepared for you from the begin-
ning of the world. For, I was an
hungred, and you gaue mee meate:
I thirsted, & you gauee me drinke:
I was a straunger, and you lodged
mee: I was sicke, and you visited
mee: I was in prison, and you cō-
forted me, &c.

These

These are the fruits of the spirit, required at the hands of every Christian professor that looketh to bee saved: The lights whereby wee ought to shine before men: And y^e works whereunto wee are created in Christ Iesus, that wee should walk in them. Without which seeme we neuer so learned and holy, it is not possible to please God: Who hath giuen the earth to the chldzen of men; giueth raine both earely and late in due season, to make that fruitfull; and giueth all good things to those that humbly aske it of him; To the end that we after his example should faithfully giue and distribute the same, one to another. Wee almost all the good creatures of God in their kinde, doe instruct man to be bountifull and

Zacha 8 16.
17.

Math. 5.

Ephe 2.

Psal. 115.

Iere 5.

Iames 1.

Hebr 13.

Mark. 9.

liberall. The Sunne, Moone
and Starres, in peelding their
light : Clouds & springs their
waters: fields and trees their
fruits, kine their milke, sheepe
their wooll, and foules their
feathers, &c.

Chapter 12.

A brieve Summe of true Christian
Religion.

Math. 2.

And the most pretious
gifts, which the wise
men of the East did of-
fer vnto Christ, was gold, frā-
kencense and myrrh: so the most
acceptable things that we can
present vnto him : is the gold
of faith and assured hope, the
frankencense of zeale and true
deuotion, & y^e myrrh of vertu-

Psal. 50. 23

1. Theſ. 5. 8

Hebr. 13. 15

Ephē 4. 24

Act. 10. 4

Math. 7. 12

ous

ous and charitable liuing: To know him in his power, beleue him in his word, feare him in his iustice, loue him in his mercie, honour him with due obedience, & depend wholly vpon his prouidence; ioyning alwayes practice with knowledge, Deeds with words, keeping with hearing, walking with talking, and expressing with professing: Knowing that not the hearers of p word, but the doers shall be iustified,

Rom. 2. 13

Not every one that sayeth vnto me, Lord, Lord, shall enter into the kingdome of heauen: But he that doth the will of my father, which is in heauen. If you vnderstand these things (sayth our Saviour) happy are you if you doe them,

Math. 7. 21

Iohn 13. 17

Blessed

Luk. II. 28

Blessed are they that heare the word of God, and keepe it. For, as little Childzen are instructed to say their lessōs in wordz: so are elder people taught to shew forth their doctrine in deedes. So effectually ought they to heare it, as they learne it: so to learne it, as they remember it: so to remember it, as they follow it: and so to follow it, as they perseuer in it:

That all parts and powers of body & soule, may yielde their due seruice vnto God: As the eares to listen, the head to conceiue, the heart to beleue, the tongue to confesse, and the hands to performe, and bring forth the wholesome fruites of Christian duty. For, as a bird with one wing cannot flie in the ayre: no more can man with bare knowledge ascend

bp vnto heauen. Yea, it were
 a lesser euil not to haue known
 the will of God, than to know
 and not to folow it. Hee that
 hath smal vnderstanding (saith
 the wise man) is better than he
 that knoweth much and trans-
 gresseth y^e law. He that know-
 eth his masters will, and doth
 it not, shall be beaten with ma-
 ny stripes. Much knowledge
 (sayeth the Apostle) maketh a
 man swell. Which whilest A-
 dam hunted after beyond his
 bounds, he was deposed from
 felicitie. We shal not be deman-
 ded at the last day, how much
 we haue knowen, but how wel
 we haue liued; Whē euery one
 shall bee rewarded, not accor-
 ding to his knowledge, but ac-
 cording to his Deeds.

It is a common saying, that
 the Protestant seeketh to be-

2. Pet. 2

Eccle. 19

Luk. 12

1. Tim. 6

Math. 25

Apoc. 22

leeue wel, the Puritane to say wel, and the Papist to doe wel. Which thre being ioyned together, is true and perfect religion. To vnderstand the will of God, is perfect wisdom: and to liue according, is true vertue: but the one without the other, sheweth but half a Christian.

He that heareth the word of God willingly, vnderstandeth it rightly, beleueth it faithfully, learneth it perfectly, applyeth it profitably, and keepeth it diligently, shal ioyn wth Christ assuredly. The word of God propoundeth, repentance seeketh, prayer findeth, faith apprehendeth, hope assureth, and charity performeth. And wher faith neuer doubteth, nor hope neuer shrinketh, nor charity neuer ceaseth, there God neuer

say=

sayleth. And this is religion, the golden Chaine of saluation, the true pilgrimage to Paradise, and right ladder vnto heauen.

To knowe and be leue the truth, are two wings to fly vnto ioy: and to resist vice, and practice vertue, two legges to walke to felicitie.

Iohn heard a voice from heauen, saying: Blessed are the dead which die in the Lord; **euē so sayth the spirit**, that they rest from their labours, & their workes follow them. And hee that will dye in the Lord, must be careful to liue in the Lord. It is an infallible rule, *Qualis vita, finis ita*; to him that liueth virtuously, God doth alwayes giue grace to die faithfully. A ioyfull death followeth a charitable life: and a happie

Apoca. 14

He that liueth in his feare, shall die in his faith.

life,

life, ensueth such a death. So as hee that liueth to die well, shall surely dye to liue better: whereas he that wil not frame himself to honour and obey the giuer of his life, is vtterly unworthy to haue, or enioye his life.

And though (by reason of humane weakenesse, while we are in the flesh) wee cannot (as Angels) liue heere so pure and perfect as the lawes of God do prescribe; for then might we rather be canonized for Saints, thā condemned for sinners: yet are we strightly enioyned (euen as we tender the safetie of our soules) to frame our liues vnto such perfection of holinesse and vertue, as y^e infirmitie of these our corruptible bodiees wil suffer and permit, endeavoring alwayes to strīue against nature

and

and do our best, and then trust
in our louing Redeemer to par-
don the rest.

In old time, God was not
contented to be serued with the
blind, lame, and maimed of the
flocke. And those that carelesly
imploy the beauty & strength
of their youth in vice, vanitie, &
seruice of the Diuel (as though
old rotten bones and dregs of
age were good inough to vse in
the seruice of God) he sildome
graunteth them either time
to liue long, or grace to dye
well.

It is a rare thing to see a
rotten tree reniue, withered
grace wax greene, or a bit-
tous person become vertuous
in age. Young deuills, prone
sildome old Saints: for the
wicked proceed from euill to
wozse.

Leuit. 21.

Those that
forget him
in their
health, hee
sildome re-
membreth
in their
sikenesse:
and those
that neg-
lect him in
their life
may crie
and not be
heard at
their death
Jer. 9. 3.
2. Tim. 3. 13

¶

Such

A wicked
life deter-
ueth a
shamefull
death.

Such as liue like wolues, doe
often dye like swine : Com-
mōly, after a dissolute life with-
out feare of death, followeth
a desperate death, without
hope of life. And it agreeth
with all equitie, right and rea-
son, that such as in lewd beha-
uiour haue passed their time,
should by rigour of iustice
receiue their end.

Chapter. 13.

A comforttable Consolation to the
faithfull troupe of Christian
Pilgrimes.



P Luck vp thy hart
and reioyce, lit-
tle poore despised
flocke: for p Lord
hath heard p voice
of thy weeping; whose will &
pleasure is to giue thee a king-
dome. Great are the troubles
of the righteous: but the Lord
himselſe is the Defender of
their cauſe, and will deliuer
them out of all. An haire of
their head ſhall not periſh: for
they are deereſy bought. Yea,
euen as a father pitieth his
owne ſonne: ſo is our **GOD**
mercifull vnto them that feare

Pſal 6.8 9
Math 26.33
Luk 12 32

Pſal 33.107

Mat 10.30

Pſal 103

him: whose weake infirmities
are not hid from his eyes.

Pfal. 116, 15

Zach. 2.

Esay. 49,

We are the workmanship of
his hands, and the price of his
bloud. He knoweth wherof
we are made, he remembreth
that wee are but Dust. Right
Deare in the sight of the Lord
is the death of his Saints. He
that toucheth one of his obedi-
ent children, toucheth the Ap-
ple of his owne eye. Will a
wife forget the childe of her
wombe, or the sonne that shee
hath borne: and though shee
do forget, yet will not I forget
thee, sayth the Lord. Who, as
he is rich and plentious in all
goodnes: so is he bountiful, & li-
beral in disposing his benefits;
and both able and willing to
relieve his seruants in necessi-
ty. The eye of the Lorde is
vpon them that feare him, saith

the

the Prophet) and put their trust in his mercie, to deliuer their soules from death, and preserue them from famine. I haue beene young, and now am old (sayth he) yet saw I neuer the righteous forsake, nor his children begge their bread. Yea, rather than Elias shall dye for food, he wil prepare the Rauens to feede him. Rather than Sampson shall decay for drinke, he will bring water out of an Asses chawbone, to refresh him. Rather than Israhell shall starue for hunger, hee will send Manna from heauen to nourish them. Rather than his people shal perish for thirst, he wil turn þ hard rocke into a stāding water to cōfort thē: rather thā any harm shal com vnto his chose, he will set his Angels to preserue thē, & carry the

Psal. 33. 18,
19.

Psal. 37

3. King. 17

Iudge. 15

Exod. 16

Dutr. 8

Psal. 34. 7
Mach. 18. 10

Luk. 16. 22

poore begger into Abrahams
bosome.

Hebr. 1. 14

Esay. 54

Dani. 6

Iona. 2.

Daniel. 3

Apoc. 1

The mountaines shal moue
and the hills shal fall : but my
louing kindnesse shal neuer
moue, nor fall, sayth the Lord.
He preserved Daniell in the Ly-
ons Denne, Ionas in the whales
belly, the three Children, in
the flaming fier, Iohn y Euan-
gelist, in the Ile of Pathmos :
And all that put their trust in
him (sayth the Prophet) shall
be euen as mount Sion, which
may not be remoued, but stan-
deth fast for euer.

Psal. 125. 1

1. Cor 11. 32

And though our louing fa-
ther, whose will and pleasure
is, not to rocker his children
in this life (where iudgement
must begin at his owne house:
but rather to punish their sins
heere, that they should not bee
condēned in the world to come)

Do feede them for a time, with
the sowre bread of heauinesse,
and bitter water of affliction, to
try them in the fournace of ad-
uersitie, as the potters vessell
in the Ouen, or gold in the fire:
yet the time of refreshing is eue
at hand.

The patient abiding of the
poore shal not alwayes be for-
gotten. He will come shortly,
and will not tarry, to wipe all
teares from their eyes, and
turne their sorow and misery,
into ioy and felicitie for euer.
Whom the Lord loueth, him
he chasteneth, and yet deligh-
teth in him as a Father in his
sonne. Because thou wast be-
loued of God, (sayth the An-
gell to Tobias) it was necessary
that temptation should trye
thee.

Like as the hearde sman, whē

Esay 30

Prou. 17

Apoca 3. 11

Apoc 7. 17

Esay. 61

Mat. 16. 20.

Prou 3.

Tobi 12

Sooner is
the rod that
beats, than
the childe
that is bea-
te, cast into
the fire.

Afflictions,
and troubles
are the cog-
nizance of
CHRIST,
which the
Apostle re-
joyced to
beare in his
body.

any of his flock are unruly and
stray from their fellowes; sen-
deth forth his dog, not of ma-
lice to hurt or deuour them, but
of loue to saue and reforme
them: euen so our heavenly
shepherd, when his sheep goe
astray and offend him, he sen-
deth out his dog of tribulation
not of enuy to hurt or destroy
them; but of fauour, to correct
and amend them. And as the
skilfull Physician, prescribeth
not one manner of diet, nor one
kinde of medicine, to al his pa-
tients; but only that which he
knoweth most meete for their
bodily health, according to the
complexion of the man, and
the quality of the disease: so
whereas **GOD** our only skil-
full Physician, knowing best
what is meete and expedient
for the health of all men, both

body

body and soule. doth giue vnto some, prosperitie, some aduersity, some health, some sickness, some quietnesse and some troubles: It is our dutie, to rest contented with his will: knowing that he who giueth plentie of bread to strengthen the hearts of his children, wine to refresh them, cloaths to couer them, musicke to comfort them, and physicke to preserue them, will neuer faile them in time of necessity, nor suffer them to be tempted, above their power. For, as no man liuing is so good, but hath some euill in him: so is their none so euil, but hath som good in him.

And therefore as in mercy he bestoweth many notable blessings euen on his very enemies

James 1. 11
Phil. 4. 11

Psalme. 104
1. Cor. 10. 13
The Lord who knoweth how to vse the vicked to the benefit of his children, gaue Pharaoh no further pouer against Moses, Saul against Dauid, Iesabel against Elias, nor Sarran against Iob, than before he determined should turne to their good.

for the good that is in them
(who hauing their portio here
lie wallowing in wealth and
prosperity, like fat pampered
Oxen prepared for the day of
slaughter.)

Iob 5

Gen. 32.

2. Pet. 2. 9.

1. Cor. 10. 13

So doth he in iustice, cha-
stise & correct his faithful chil-
dren in this life, for y^e euil that
is in them. But though he
make a wound (sayth Iob) hee
giueth a playster; and though
he smite, he maketh whole. As
in wrestling with Iacob with
one hand, hee did comfort and
strengthen him to ouercome with
the other: So will hee either
strengthen y^e rest of his obediēt
Children, to indure and ouer-
come their troubles, or else o-
pen a way whereby to auoide
them. And often times those
things, which are taken for
punishments, are rather profi-

table

table medicines. For, euen as the Nurse, by anointing her breast with Aloes, doth weane her Infant from sucking: so doth **G O D**, by tribulation and aduersitie, weane his Children from sensuall delights.

And as Moses, by striking the hard stony Rocke, with his Rodde, brought forth plenty of water: euen so **G O D**, by striking the stony hart of Man with affliction, bringeth forth teares of contrition. And as in the Gold-Smiths Forge, the gold is fined, while the coales are burned: so in the Forge of temptation & trouble, the faithfull are tried, and fined, while the wicked are hardened and consumed.

And as the seede, which is cast vpon the land, vnlesse it in-

Deutr. 8.

Dure

for the good that is in them
(who hauing their portio here
like wallowing in wealth and
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Deutr. 8.

And as the seede, which is cast vpon the land, vnlesse it in-

He that soweth in
teares shall
reape in
ioy.

Prou. 10

Esay 51.4.5

52.4

Hebr. 12.6.

Apo. 3. 19.

Dure the coldnesse of raine, frost, and snowe, can bring forth no fruit: no more can man, vnlesse hee doe patiently beare the crosse of tribulation and aduersitie, bring forth true fruits of the Gospell. The patient abiding of the righteous (sayth Salomon) shall be turned into gladnesse. The Lorde correcteth all those whom hee loueth, and scourgeth euerie sonne that hee receiveth. So as there is no greater temptation, than neuer to be tempted: nor sorer whip, than neuer to be scourged.

Yet such is the natural infirmitie of man, that if God begin a litle to chastise, we sorrow and lament, as though there were none other hel. And if we flourish a litle in prosperi-

tie,

tie, we laugh & sing, as though there were none other heaven; Having more respect, how the world is inclined, than what the Lorde hath commaunded: whereas we shuld not so much regard what we are here, as what hereafter we shall bee; Nor what we haue now, but what we shall haue, in time to come. For, all that Christ dyed for, is yet behind. His kingdom is not of this world. The effect of his death, is not to make vs flourish in this life. The ioye of Gods children, and sorrowe of his enemies, beginneth not till after their death.

Hoc momentum, vnde pender eternitas: This is a place of temptation, and triall; a moment of time, wheron dependeth eternitie of life to come.

The

3. Cor. 7. 31

2. Cor. 5. 17

1. Pet. 3. 13.

The figure of this life, with
all the glozy, pompe, and va-
nitie thereof, shall vanishe and
passe away, and all thinges
must be new; New heauen,
new earth, new bodie, new
minde, and all thinges new:
such as neither eye hath seene,
eare hath heard, nor heart
hath vnderstood
before.

Chapter 14.

Of the ioyfull state of Gods children after the last Iudgement,

AS the world had a beginning, so shall it haue an ending. The heauē's (saith the Apostle) shal passe away in māner of a tempest: the Elemēt's shall melt with heat: and the earth with all thinges therein contained shall burne with fier, and bee consumed. But the Lord will create new heauens, and a new earth: and the former (saith the Prophet) shall not bee remembred, nor come to minde.

I saw (saith the Euangelist) a new heauē, and a new earth: for, the first heauens, and the

2. Pet. 3

Esay. 51, 8

Esay, 65, 17

Apoc, 21

first

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2. Pet. 3

Esay. 51, 8

Esay. 65, 17

Apoc. 21

first

first earth were passed away, & there was no more sea.

And I saw the holy Citie new Ierusalem, come downe fro God, out of heauen, prepared as a bride, trimmed for her husband. And I heard a great voyce out of heauē saying: Behold, the tabernacle of God is with men, and he will dwell with them; and they shal be his people, and he himselfe shal be their God with them, and shal wipe away all teares fro their eyes. And there shall bee no more death, neither sorrow, neither crying, neither shall there be any more pain: for the first things are gon. And there shall bee no night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall raigne for ever=

Apoc. 22. 5.

more

more. Thy sunne shall neuer
goe down (sayth the Prophet)
and thy name shal not be taken
away: for the Lord himself shal
be thine euerlasting light, and
thy sorrowfull dayes shall bee
ended. The Moone (sayth he)
shall then bee as light as the
Sun, & the Suns light shal be
increased seauen fold, and haue
as much shine as in seauen
dayes besides.

Esay 60.

Esay 30.

And as the new heauens,
and new earth which I will
make, shall remaine before me
(sayth the Lord) so shall your
seed, and your name continue:
and from moneth to moneth,
and from Saboth to Saboth,
shall all flesh come and worshipping
before me (sayth the Lord) and
they shal go forth, and looke
vpon the carcasses of the men
which haue trasgressed against

Esay 66.

me: for, their worzme shall not die, neither shall their fire bee quenched, and they shall bee an abhorring vnto all flesh.

Augustine
de ciuitate
dei.

As the gold is dissolued in the fire (sayth saint Augustine) not to perishe, but to make it moze fine, and pure: so the first heauen, defiled with the pride of Angels, and the first earth corrupted with the wickednes of man, shall vanish, passe away and be no moze seen: Not altered in veritie, and substance: but, changed in fashio, forme and shape; So as the nature, qualitie, and complexio, of corruptible Elements, agreeable to these our mortall bodies, shall then be transformed, to agree with our immortall and purified bodies, and so remaine for euer.

1. Cor. 7. 31

1. The. 4. 16

And as we are now clothed,
with

with the Image of Adams corruptible body, subiect to death and misery: so shall wee then bee clothed with the Image of Christs glorified body, changed into perfection and sinceritie. When Christ shall appeare (sayth the Apostle) wee shal be like vnto him, and see him as he is. And though we shal not then, as now, be maintained and fed with elementall food, but as the Angels in heauen: Yet our bodies of the same humane nature, shape, and fashion, of flesh and bones, with all parts and members of a man, as in this life; Not altered in substance, but changed in property. Behold my hands and my feete (sayth our Saviour to his Disciples) for it is euen I my self: handle me and see: for a spirit hath not

1. Cor. 15.

48. 49.

Phil. 3. 21

1. Cor. 15.

52. 53

1. John 3. 2

Ierom.

Mat. 22. 30

Psal. 78. 25

Iob. 19

Not airie
spirits but
incorrupti-
ble bodies.Theodoret
in his 2.

dialogue.

1. Cor. 15.

28. 44.

Luke. 24. 39

flesh and bones, as you see mee haue.

John 20. 19
Anselm. in
lib. de simi-
li, Cap. 48
49.
Math. 13. 43
Daniel. 12.

Yet such was his body, as he entered the chamber where they were assembled, the doozes being shut. Anselmus affirmeth that the glorified bodies of the iust, shal be so pure, and perfect, as may easily pearce or penetrate any other body, without resistance, or daunger, and in beautie shall shine, as the Sunne.

1. Cor. 13.
12.

And as we shal be new men, so shall we haue new senses to vnderstand things, not as they seeme, but as they are indeede; and behold the Diuine myste-rie of God, face, to face. The fruition of whose glorious pre- sence (as the original fountain, from whence, all wisdom, gladnesse, ioy, vertue and true felicitie, do proceed) shall so ra-

uith

nish, content, and satisfie, euery member, power, and sense of body, and mind, with full perfection of pleasure and delight, as neither eye hath seen, eare hath heard, tongue can expresse, nor heart imagine. In comparison whereof, all the vaine pleasures of this world, are but fained shewes, or darke shadowes.

Rom. 14. 11.

15.

There were in the temple at Ierusalem, and so in the tabernacle, two vales: the first in the sanctuary: and the second in Sanctum sanctorum. The outward vale did signifie the conueying and concealing of those mysteries, glad tydings of the Gospel, or doctrine of grace, pertayning to the Church militant. Which at the death of Christ to shew that the same was then reueiled, the fiery

2. Cor. 3. 13.
14. 18.

Iohn 20. 19
 Anselm. in
 lib. de simi-
 li, Cap. 48
 49.
 Math. 13
 Daniel

1. Cor. 13. 12

Phil. 2

Sword, which kept the gate of Paradise remooued, and the way to God the Father, vnto all true beleeuers, laid open. did rent and teare in sunder.

The inward baile, did signifie the couering and concealing of those Diuine mysteries, which after the general iudgement shal be reuealed: when we shall see his glorious Maiestie face to face, as hee is: Which baile had foure colours: signifying the foure Elements, being impediments, and lets, to keepe vs from the sight of those heavenly substances, which our immortall and glorified bodies shall then behold.

And as our Saviour Christ laide aside the part of maiestie, tooke vpon him the forme of a seruant, and (hauiug performed due obedience, and subiec-

tion

tion vnto his father) is now
 aduanced to the highest domi-
 nion, and crowned with honor
 and glory, that all knees shall
 bow vnto him: So after the
 last day, when he hath perfor-
 med the office of a mediator, he
 shall yeeld vp into the hands of
 his Father, both his kingdome,
 name and crowne of glory, and
 be content with that same glo-
 ry which he enjoyed before the
 creation of the world, that
 God may be all
 in all.

Rom. 14. 11.

1. Cor. 15.

24. 2 5

 Maister
 Caluin in
 his Insti-
 tutions.

Chapter 15.

An Exhortation to indure Constant in time of Tryall.



It is required in a true Christian pilgrim, to bee well & strongly armed wth patience, and girt

Rom. 8 35.
38.39.

with constancy, to abide firme and stable, in the time of temptation and triall; so as neither prosperity, nor aduersity, weal nor woe, life nor death, canne once moue, quaille, or discourage him.

Worldly riches are subject to many mishappes: bodily strength is takē away by sickness; and by age, that dayly creeper on, beautie is soone

continued: but, a true constant minde, comforted by Gods holy spirit, no chance or misfortune can alter or quail. Elias in the desert, Iohn Baptist in the wilderness, and Peter in prison, with y^e rest of the Apostles in time of their pilgrimage, had but simple clothing: but the loynes of their minds were wel and surely girt. Whose commendations, of Christ himself, are very great: yet not so much for leauing their parēts, friēds, goods, and Country to follow him, neither for their strait kind of liuing, or valiant courage in preaching, as for that they continued constant to the end. You are they that haue abiden with me in my temptation (sayth he) and I will giue you a kingdome: be faithfull to the end, and I will giue you a

Luk. 22. 28,

29

Apoc. 2. 10

Apoc. 21 7.

Apoc. 2, 7

Luk 9 61
Hebr. 10, 381 Cor. 9.
24 25
Math. 10

Mat. 10. 22

Gen. 32

crowne of life. Hee that ouer-
cometh, shal possesse al things;
and I will be his God, and he
shall be my sonne, and shal eate
of the tree of Life, which is in
the middelt of the Paradise of
God. But he that taketh the
Plough in hand, and looketh
backe, is vnmeet for the king-
dome of heauen. Not enery one
that runneth, but he that com-
meth to the ende of the goale;
hath the garland. Not euerie
one that worketh in the vine-
yard: but, hee that continueth
vntill night, hath the penny.
Not enery one that fighteth:
but, hee that getteth the victo-
ry, hath the crown of triumph.
Not every one that beginneth
well, and doth good for a time:
but, he that endureth to the end
shall be saved.

When the Angel had wrest-

led

led all night with iacob; at last because it drew neere day, he desired to depart: no (quoth iacob) I will not let thee go before thou blesse me. iacob by faith prevailed, and was therefore called Israel (that is to say) one that prevaiileth with God: so all, that will bee taken at the last day for true christian Israelites, must by faithfull prayer, patience and constancie, prevaiile with God.

To become a Citizen of heaven, is an office of great honor, and no small matter to obtain so high a calling. We may not thinke to haue that at the first chop which altho godly before vs haue obtained in longe time, with great troubles, greivous crolles, and many tears. An Oke springeth by by little and little in great space of

yeares,

peares, and is cut down againe by many small strokes. The soft drops of water, by often falling, do pearce through the hardest stone. By continuall perswasion, the hardnes of mans heart is mollified, and by continuall prayers our God is easily intreated. Without great labour and long sute, a worldly benefit is not obtained at an earthly kings hands: so may we thinke our selues most happy and blessed, if (when we haue patiently waited in hope, with continuall praying and intreating, all the dayes of our life) wee may yet at length obtaine our long desired ioyes.

Luk. 10. 20

Happy and blessed is hee whom the father of mercy indueth with his interior grace, so to worke, runne and per-

seuer

seuer, as in the ende hee may
say with the Apostle, I haue
fought a good fight, and got
the victoꝝy. I haue finished
my course, and wonne the
prize. Christ is to me life, and
death to mee aduantage. To
him with the father, and the
holy Ghost, be all honour,
gloꝝy, and thanks for
euer,

2.Tim.4.7

*A fruitfull Meditation on the
Lords prayer.*

Our Father which art in Heauen,
halowed be thy name,

O Eternall, most grati-
ous, and louing father,
which dwellest in the
highe empyrial hea-
uen, thy peerelesse Paradise of
ioy and pleasure; Where thou
beholdest the hearts and acti-
ons of men: who of thy ten-
der mercies in Christ our Re-
deemer hast predestinate and
chosen vs, poore sinnefull
wretches, vnto life euerla-
sing, and giuen vs power
(thzough him) to bee called
thine adopted children, and

heires

Acts. 7. 49
Apoca. 2.
23.

Ephe. 1

Iohn 1. 12
Rom, 8

heires apparant of thy glorious kingdome; The highest title of honour and dignite, that heauen and earth doe afford: which the very Angels durst neuer take vpon them: And of thy fatherly prouidence, for our comfort, hast vouchsafed, in these fewe pvtthy, perfect, and compendious rules of prayer; to conclude all necessary doctrine of saluation, sufficient for vs to meditate and study vpon, all the dayes of our life: Thy sacred worde whereby, thou art knowen the only LORD of mercie and iustice, be hallowed, and sanctified in vs;

That by meanes of hearing thine everlasting truth, and viewing thy wondrous works most glorious in their kind, al

Hebr. 1.3

Mat. 6

Shewing
forth his
louing
kindnesse
towards vs
and our
dutie to-
wards him.

1. Theſ. 4. 3

1. Cor. 6. 20

Rom. 10. 17

Rom 15. 4

Pſalm. 19.

kindreds,

Psalme 66

kindreds, states, and degrees
of people, through the whole
world, may be moued conti-
nually, to prayse, extoll, and
magnifie thy honorable name,
and infinite goodnesse for euer;
That al may turne to thy glo-
ry and our saluation.

Thy kingdome come,

Hebr. 11. 13
1. Pet. 2. 11

REmember, good father,
thy poore afflicted chil-
dren, dispersed as stran-
gers and pilgrimes, through
this wretched vale of sorrowe
and miserie: where our life
is ykesome, our state daunge-
rous, and our time vncertaine.
And therfore, wee sigh, waite
long, and desire to depart hēce
vnto thy promised rest, prepa-
red for those that loue thee: To
beholde thy glorious maiestie,

1. Cor. 2. 9
1. Cor. 13. 12

face,

face to face, in ioy and felicity
for euer. Increase thy faith=
full family vpon earth, and
make haste to deliuer vs from
this present euill world. Come
Lord, come quickly, to shorten
these our sinnefull dayes, and
bring our miserable pilgri=
mage to an ende; That all
may turne to thy glozy, and
oursaluation.

Gala 1.4.
Apoca. 22.
20.
Mat. 24.31.
1 Thes 4.17.

Thy will be done in earth, as it is
in heauen.

Forasmuch (louing father)
as thy will and pleasure is
that the earth (in all godli=
nesse and vertue) should re=
semble the heauens, where all
things delight to serue & please
thee, & wilt glorifie the only &
glorifie thee in themselues: we
humbly beseech thee, so to lighten

2. Thes. 1.10
1. Cor. 6.20
1. Thes 4.3.

Mat. 10. 38

our ignozant mindes; print
thy sacred lawes in our hartes,
and frame our earthly affecti-
ons, in due obedience to thy
heauēly wil: so as we may tru-
ly vnderstand, what thou hast
reuealed: assuredly beleue,
what thou hast promised: o-
bediently performe, what thou
hast commanded, and patient-
ly bear what thou hast appoin-
ted.

That thy eternall word,
may be our guide, thy holy spi-
rit, our comfort, and thy Di-
uine will, our delight: that so,
performing the office and duty
of louing and obedient Chil-
dren, we may faithfully expect
at thy hands, the bountifull
blessings of a kind and pittifull
father, that all may turne
to thy glory and our saluati-
on.

Giue vs this day, our dayly
bread.

O most gracious Soue-
raigne; at whose mercy=
seate, all mankind must
call & cry for grace. At whose
Almes basket, both King and
keaser, are Driven to begge
their bread. At whose bounti=
full hands, all liuing creatures
in due season expect their food:
We humbly beseech thee, so to
comfort, nourish and relieue our
hungrie soules with thy true
and wholesome bread of life, as
the promise of remissio of sins,
and redemption in Christ, may
assuredly be sealed in our harts
and conscience. And at thy
good will and pleasure, giue
vs thy dayly blessing of foode

Mat. 7 7

Psal. 145

Ioh. 6 58

Mat. 6. 31.
33.

Da mihi do
mine ho-
die quod
sufficit, &
Cras plu-
rima pe-
tam. Chry-
sost.

and rayment, with all thinges
needefull, for our bodily suste-
nance in this life: Not desiring,
with couetous worldlings, to
wallow in superfluitie: but,
with Salomon, a meane contē-
ted liuing, to aide necessitie;
That all may turne to thy
glozie and our saluation.

Forgiue vs our trespasses, as wee
forgiue them that trespasse
against vs.

O mercifull father, who
hast promised vs free
pardon and forgiuenesse
of sinnes; conditionally, that
we doe humbly acknowledge
our faultes, amende our liues,
and shew like pittie and com-
passion, to our bʒethzen that

Ioel. 2.
Luk. 3. 8
Mat. 6. 14. 15

offend

offend vs: Wee humbly beseech thee, so to relent and mollifie our hard stony hearts, with the pearcing oyle of thy interiour grace, as our loue and charitie towardes them, may declare the same promise to bee thankfully receined of vs: that so all may turne to thy glory and our saluation.

Luk. 17. 3. 4

And leade vs not into temptation, but deliuer vs from euill.

Our time in this life, good father, is wretched and perillous, where the woylde, our flattering enemy, allureth vs alwayes to neglect thee:

Ioh. 15.
Gala 5.

1. Pet. 5. 8
Apoc. 12

The flesh our familiar foe,
intyceth vs dayely to offend
thee, and Satan our mozt-
tall e duersarie, seeketh con-
tinually to seduce and lead vs
into erroz and vtter destructi-
on. And we are vnable of our
selues, without thy gracious
assistance, to withstand oz sub-
due them. Wee therefore
pray and beseech thee to mozt-
tifie our carnal appetites, qua-
lifie our earthly aff. ctions, and
defend vs against the daunge-
rous assaults of Satan and
his pestiferous instrumēt:s: re-
straine his furious rage, pre-
uent his subtil deceites, and
leade vs not into temptation
aboue our power. Conuert
and turne vs from sinne and
wickednesse, that our liues
may bee acceptable in thy
sight. Strengthen our weak-

nesse,

nesse, quicken our dulnesse,
pardon our negligence, in=
crease our faith, and keepe vs
in all truth and godlinesse;
That wee may alwayes ren=
der vnto thy glorious Maie=
ste, without beginning, change
or ende, all honour, prayse,
power, and dominion for
euermore,
Amen.

A most godly and comfortable
prayer, in time of aduersi-
tie.

O eternall and most lo-
uing father, thou God of
mercy and iudgement,
to whom all things in hea-
nen and earth do bowe and
obey: At the countenance of
whose glorious Maiestie, the
whole world doth tremble and
quake: Who hast fashioned
man of slime and earth, couered
him in his mothers wombe, &
redeemed him from death and
hell: Who seest the very se-
crets of mans heart, vnder-
standest his thoughts, and spi-
est out his wayes; To thee,
O heavenly King, I humbly
bowe the knees of my heart,

beseech =

beseeching thy fatherly good-
nesse (in Iesus Christ) to
heare mee poore wretched
childe of Adam, begotten and
borne in sinne, disquieted with
troubles, wapt in aduersitie,
& oppressed with misery, yet by
thy secret purpose pertaining
to thy kingdome; an vnruely
sheepe of thy fold, by election &
calling; an vnprofitable seruāt
of thy household, by obedience
and dutie; An vnworthy son
of thy family, by adoption and
grace.

I will call mine own wayes
to remembrance, confesse mine
iniquities against my selfe, and
poyze out my cōplaint before
thee. Giue eare to my prayer O
Lord, consider my distresse, and
ponder the voice of my humble
desires. Let the wordes of my
mouth, & the meditation of my

heart be alwayes acceptable in
thy sight, O Lord my strength
and my Redeemer. I haue sin-
ned most grienously (Oh mer-
cifull God) against heauen, and
befoze thee. I haue soze pro-
uoked thine anger, Oh Lord,
thy wzath is wazen hot, & thy
heauie displeasure is soze kind-
led against me. And now in
the vexation of my spirit, and
the anguish of my soule (re-
membzring thy Fatherly kind-
nesse towarde penitent sin-
ners) I appeale to thy eternall
mercie, acknowledge my wic-
kednesse, and lament my grie-
uous offences. My heart is
broken with sorrowes, my life
wazen old with heauinesse, and
my yeares with mourning.
How long wilt thou bee angry
with thy seruant O Lord! how
long shall I seek counsell in my

soule

soule, and beset in my spirit! How long shall I (poore sinfull wretch) bee tossed in these troublesome floods of mortallitie, bewayling the tediousnesse of this my yrelesome pilgrimage! The infant ouercometh his mother with crying, the childe his father with weeping, and the seruāt his Master with submission. And wilt thou bee no more intreated? O Lord, where are thy tender mercies, and louing kindnes, which hath beene euer of old: our fathers hoped in thee, and were deliuered: they put their trust in thee, and were not confounded. Thou art the father of the fatherlesse, and the helper of the friendelesse. Thou hast alwayes heard the humble desire of the poore, thou prepa-

rest

rest their heart to call vppon thee, and thine eares harken thereunto, Thou deliuerest them from wrong, and right deare is their bloud in thy sight. Why art thou so full of heauinesse then, Oh my soule, and why art thou so disquieted within me? Oh put thy trust in GOD: for I will yet giue him thanks, which is the helpe of my countenance, and my God. Yea, though hee kill me, yet will I trust in him. I will sing vnto the Lord, so long as I liue, and will prayse my God, while I haue any being. Hee hath chastened, and corrected mee, but not giuen me ouer vnto death. And therefore my heart daunceth for ioy, my flesh shall rest in hope, and in my song will I prayse him, I will honour him with due

obe=

Obedience, serue him in feare,
And reioyce vnto him with re-
uerence . Rebuke mee not in
thine anger, Oh Lord, neither
chasten mee in thy heauie dis-
pleasure. Forsake mee not in
mine old age, whē my strength
faileth mee : but, comfort my
heauinesse , pittie my miserie,
& relieue my necessitie. Clen-
se mee from my secret faults, and
pardon the sinnes of my youth.
Grant me a new heart, a new
minde, a new spirit , and a
new life . And I will offer
vnto thee the sacrifice of
thankesgiving , and reioyce
in thy saluation, Oh thou
most highest . Thy testimo-
nies shall delight my soule in
the dayes of my trouble : thy
statutes shall be my songs, in
the house of my Pilgrimage, &
thy lawe shal be dearer vnto me,

than

thā thousands of gold & siluer.
To thee Oh heavenly Fa-
ther, the Sonne and the ho-
ly Ghost, three distinct per-
sons in Trinitie, and one God
in power, might, and maiestie,
be euerlasting glozie, perpetu-
all prayse, and eternal thanks
for euermore, world with-
out end, Amen.

A Prayer to be vsed in time of affliction or sickenesse.

Almighty, and eu-
lasting God, the life
of them that beleue
in thee, the protec-
tor of all that put their trust
in thee, and the helper of all
that flye to thee for succour:
Heare I beseech thee, the hum-
ble petition of thy poore vn-
worthy seruant, oppressed with
sicknesse, afflicted with heauy-
nesse, and wearied with trou-
bles. Thou hast chastened me
for mine offences, vexed me with
all thy stormes, and thy hand is
heauie vpon me day and night.
My heart is smitten downe
and withered like grasse: my
strength is dried vp like a

pot=

pottheard, and my dayes are
passed away in bitternesse, like
a shadow that departeth. Lord
I acknowledge and confesse
vnto thee my grievous sinnes,
and am sorry for my wicked-
nesse: vouchsafe I beseech thee
to pardon and forgive mee.
Thou knowest Lord the
weakenes and frailtie of man,
and the thoughts of mans
heart, that they are but vaine:
be not angry Lord aboue mea-
sure, neither remember mine
iniquities for euer. Who can
tell how oft hee offendeth:
Oh cleanse thou mee from my
secret faults. If thou Lord
wilt be extream to mark what
is done amisse, Oh Lord who
may abide it! But thou art
gracious, mercifull, long suf-
fering, and of great goodnesse.
Thou art alwayes ready to

heare

heare the prayers of the poore,
to deliuer the soules of thy
seruants, and to helpe such
as bee of an humble spirite.
Thou art nighe vnto all
those that are of a contrite
heart, and giuest medicine to
heale their sicknesse. Thou
callest them backe from the
gates of death, and crow-
nest them with eternall life.
Thou art my hope LORD
euen from my youth, forsake
mee not in mine olde age,
when my strength faileth me.
My time is in thy hand, Oh
spare me a little (if it bee thy
good pleasure) that I may
recouer my strength, before
I goe hence, and bee noe
more seene. And graunt
mee thy grace, to passe the
rest of my pilgrimage in due
obedience to thy heavenly

✱

will:

will: that my life may please
thee, and my death may prayse
thee. And I will render vn-
to thee continuall thanks:
to whome be all honour, glo-
rie, power and domi-
nion for euer,
Amen.

A verie comfortable prayer
at the point of
death.

O Eternall, most gratiours
and louing father, the
glory of Angels, the de-
sire of Saints, the only ioy
of my heart, and comfort of
my wearied soule: who of thy
great and infinite mercies, hast
created mee after thine owne
Image, redeemed mee with
thy dearest blood, and instruc-
ted mee vnto life everlasting:
Heare, I beseech thee, the
humble prayer of thy poore
distressed seruant, so loaden
with crosses, afflicted with
sickenesse, and vexed with

troubles, as my lingring life
groweth yrkome, and tedi-
ous vnto mee. Desiring to bee
dissolued, and Depart hence
from this wretched world of
sorrowe and miserie, vnto
that ioyfull Paradise prepa-
red for those that feare and
loue thee.

Hea, my very soule doth
hunger and thirst, to heare
those ioyfull hymnes, (with
harpes and heavenly voyces)
in laud and prayse of thy ho-
norable name. Great and
wonderfull are thy workes,
Lord God Almighty: iust and
true are thy wayes, thou King
of Saints. How amiable are
thy dwellings Oh Lord of
Hosts! blessed are they that
rest in thy Palace. One day
in thy Courts is better than
a thousand. In thy presence

is the fulnesse of ioy, and at
thy right hand, is pleasure
for euermore. Righteousnesse
and equitie is the habitation
of thy Seate: mercie and
truth shall goe before thy
face. Prepare my heart, Lord
I humbly beseech thee, that
when it shall please thy fa-
therly kindnesse to call mee, I
may bee willing and readie
to depart this wretched life
and come vnto thee. Par-
don and forgive my grieuous
sinnes and offences commit-
ted against thee, and graunt
that when death hath shut vp
these the eyes of my bodie,
yet the eyes of my soule may
alwayes beholde thy glorious
glorious face, and bee satis-
fied with the pleasures of
thy house. To whome,
the Father, the Sonne, and

the holy Ghost, three distinct
persons in Trinitie, and one
everlasting G O D in pow-
er, might and Maiestie, bee
all honour, prayle, thanks,
power and Dominion
for euermore,
Amen.

The Authours Prayer for the
Church of England, with
euerie state, degree &
member of the
same.

A Almighty and euerlasting
G O D, creator of hea-
uen and earth, the dispo-
poser of euerie good and perfect
gift : That would not the
death of sinners, but rather
that they should be conuerted
and liue : who, of thy great
mercie, hast powred so plen-
tifully thy manifolde blessings
vpon this flourishing Church
of England: Extend (I beseech
thee) thy gracious fauour and
louing kindnesse towards the
same, Assist and strengthen it,
to stand alwayes firme & con-
stant in thy truth, against all

the, subtill temptations of Satan and his pestiferous instruments.

Save and protect thy faithful servant Iames our soueraign A. and Master, against all the daungerous practices of his treacherous enemies. Grant his royall Maiestie, a long, happie, and prosperous reigne ouer vs, to the glozy of thy name, the comfort of thy Church, and confusion of thy foes. Grant vnto his honourable counsellors, Reuerend Pastors, and worshipfull Magistrats, set in authoritie to gouerne vnder him, that in true feare of thy Diuine Maiestie they may carefully performe their office and dutie: to the suppression of falshood and vice, and the aduancement of thy true Religion and ver-

tue.

tue; remembring alwayes
the account that they must
make.

Grant vnto euery state, de-
gree and member in their seue-
rall calling, to liue in due obe-
dience to thy diuine precepts,
and his Highnesse Lawes e-
stablished, as becomnieth both
faithfull Christians and loyall
subiects.

Wardon, I beseech thee, the
greuous sinnes and iniqui-
ties of this Land. which
prouoke most iustly thy hea-
uie wozath and indignation a-
gainst vs. Conuert all dou-
ble dissembling hypocrites:
who vnder a shewe of zeale,
and religion, haue their hearts
fraught with couetousnesse,
malice, and such other abho-
minations.

Con=

Confound the subtil deuises of Wacheuelles broode, that practice their heads with guile and cunning Deceite: Make them see and confesse, their worldly wit to bee but foolishnesse, and learne in humble feare and due obedience, to stay and depend wholly vpon thy wisdom and prouidence.

Pull Downe the hautie ambitious mindes of proude aspiring vpstarts: who, like deuouring Caterpillers, that destroy the fruites or swelling floudes that passe their boundes, do cline so fast by the fall and ruine of others, to the damage of the Church, the hurt of the Commonwealth, and destruction of their owne soules. Quench the greedy appetites of those

vn sati-

insatiable powers, whom thou
hast blessed with aboumdance
of temporall riches, and yet
liue (pinching and sparing)
onely to themselves, fatten
their soules in rest, and eat
their bread alone. Molli-
fie their stony hearts to pittie
the miserie and want of thy
poore needie members, in
daunger to perish with hun-
ger and colde: make them
knowe and feele in their har-
dened conscience, that the
earth is thine, and the ful-
nesse thereof: and that the
loue of thee, and the loue of
the world cannot dwell toge-
ther in one person. Reforme
the wilfull and wanton dis-
order of vaine prodigall wa-
sters, that carelesly consume
their wealth and patrimonie:
some by stately and gorge-

ous buildinges: Some by haukes, dogges, lices, and other ryotous expences: and some in pampering their car-kesse with daintie diet and costly attire; who, mistaking of thy seemely shape, in framing their bodie, doe facion themselves, more like strange deformed monsters, than ciuill Religious Christians; giuing iust occasion rather to bee wondred at, than reuerenced; to the hinderance of hospitalitie, the grieve of all honest mindes and spoyle of themselves. Giue grace vnto all men in generall, to try and examine their owne consciences, repent in time their grievous sinnes, and liue contented with their states and callings: not pin-

ehingly

chingly to spare, nor carelesly
to spende thy bountifull bles-
singes committed vnto them:
but, soberly to vse, and chari-
tably dispose them, to the ho-
nour of thy name, the profite
of their brethren, and dis-
charge of their dutie. To
the furtheraunce whereof,
boughsafe I beseech thee, mer-
cifull God and dear Father, to
blesse and fructifie these my
pooze labours: and direct
the mindes of all those that
shall reade them, with the
light of thy holy spirite, to
conceiue, affect, and followe
thine euerlasting truth: that
the feare and loue of thee
may so dwell in our hearts,
and also continually flou-
rish in our handes, as after
this mortall life is expired,

wee may bee found accepta-
ble in thy sight, and rest toge-
ther with Christ our louing
Redeemer in thy ioyfull
Paradise for euer,
Amen.

What Gestures a Christi-
an must vse in
Prayer.

The seemeliest behauiour
of a Christian Pilgrime,
in time of Prayer, is
kneeling, with his head vn-
couered, his eyes lift vp vnto
Heauen, and his hands spread
out before the LORD;
That both the heart, the
tongue, and outward gesture
of the whole bodie, may peeld
their due seruice vnto his di-
uine Maiestie, with feare and
reuerence. The knees of man
were alwayes dedicate vnto
him. All knees shall bowe vnto
mee, sayth the Lord. At
the name of Iesus, euery
knee shall bowe, both of
things in heauen, and things

1. Cor. 11.
4. 7.

Lam. 3. 41

Psal. 2. 11.

Esay. 45. 23.

Phil. 2. 10.

Daniel. 6.

Eph 3. 14.

A^Ct. 9. 40.A^Ct. 7. 60.

Math. 2. 11.

Luk. 22. 41

Ioh. 17. 1,

1. Esdr. 9. 5

Exod 17. 12

in earth, and things vnder the earth. The Prophet Daniell humbled himsele vppon his knees vnto **G O D** three times a day. S. Paul, in his continuall prayers, bowed his knees vnto **y** Father of our **L.** Iesus Christ. Saint Peter in praying for the life of Dorcas, kneeled downe before the Lord. Saint Steven, at the place of execution, kneeled downe, and prayed for his persecutors. The wise men of the East, in offering their pretious giftes vnto Christ, kneeled downe and worshipped him. And Christ himsele in praying vnto his father, kneeled downe, and lift vpp his eyes vnto heauen. Esdras, in praying for the Jewish people, fell downe on his knees, and spread out his hands vnto

God.

God. Salomon, in his earnest
 prayer before the Altar, stretch-
 ed out his hands unto hea-
 ven. And the Apostle would
 haue men to pray euery where,
 lifting vp pure hands,
 without wrath, or
 doubting.

3. King. 8.
 22.

1. Tim. 2. 8.

FINIS.



The Table.

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A most godly and comfortable

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Errata.

Pag. 19. line 8. oft for most. pag. 61. line 6,
diligent for delicate.



